





YOU PROVIDE A SURE INCOME FOR YOUR OLDER DAYS

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As High As 9%

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American Civil Liberties Union Federal Council of Churches of Christ League for Industrial Democracy National Council of Prevention of War National Students Forum War Register League

Young Workers League Young Pioneers

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We are writing this while the conference is still in session and the results uncertain, and when the public mind is being

tossed to and fro by all sorts of opinions and rumors caused by the obliga-Armament Conference tion of special correspondents to send copy to their

newspapers every day. The pacifists are especially busy. President Hoover is being betrayed by the U. S. delegation we are told. The naval experts are dominating the conference. We must write to Washington and the way to address the President is furnished us. We must cable London and we are informed of the address and the exact cost of twenty-five words. America blocks disarmament, says The New Republic. Battleship building is now grotesque, cries the Christian Science Monitor. Navies are no longer necessary, echoes Ambassador Castle. people have yet to be reckoned with, thunders the New York Times, and so it

Meanwhile, we are happy to believe that God reigns and the government at Washington still lives. Whatever the outcome, we believe our representatives at London are among our best and most capable men. We believe them loyal to the administration and to the nation they represent. They will yield everything they can for peace, but they will give away nothing which is necessary to our security, which

is all we can desire or expect.

* * *

They certainly had it in Washington, in February, when they were granted a hearing before the house judiciary committee,

and when they brought "rounds. Wets of applause from a packed com-Have mittee room" as they denounced Their the amendment and all belonging Day

We were especially impressed by the words of a Chicago attorney, the representative of a respected firm which has "big business" for its clients.

We have no objection to what the attorney said, though we did not agree with him, but we were shocked by the condition he revealed, when he declared that "organized violators of the law are being financed to the nth degree by organized society." And later, when he added, that "millions of dollars are pouring into the coffers of the underworld to debauch prosecutors, judges, legislators and all the instrumentalities of government."

Naturally, the assumption is that these public officials are so debauched, and that such is the way a restless minority is determined to override the will of the majority of this democratic land.

Shall we permit them to do it?

It is not a question of modifying the Volstead law or even of annulling the Eighteenth Amendment. The minority

American Association for the Advance- has a right to agitate for both of these things within the limitations provided by law, but has it a right to corruptly use its wealth to wield a supergovernment over our great cities?

The attorney we quote bore down particularly hard upon "fanatics and clerics" who, he affirmed, are in partnership with the underworld "in their anxiety to have the law remain in full force and effect."

Are these the only classes of our citizens who are thus anxious? Will it require another showdown at the polls to convince this gentleman of his mistake? We are disposed to think that next fall's elections will be such a showdown. And in view of it we advise the respectable wets to change their tactics if they desire the co-operation of the drys to insure the nation of re-hearing of the question of its merits.

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Mr. Taft's urbanity was once exhibited under rather comical circumstances.

It was during his incumbency of the White House when he was William spending a summer vacation at Beverly-by-the-Sea, which is adjacent to the old colonial Howard Taft town of Marblehead.

One day he was being driven in his automobile through the narrow main street of that town just as an inhabitant was hailing a fellow-townsman across the road

"Hello, Bill!"

Mr. Taft supposing the salutation to be meant for him, smiled and doffed his hat with the same graciousness he would have shown in acknowledging the attention of a foreign diplomat.

The incident was recalled at the time of his lamented death when reading in the Nashville Banner, that "long years ago the American people had written Mr. Taft down as one who loved his fellowmen, and whose name led all the rest on the list of whose whom they held in affection and respect."

We have no reason or wish to dispute this eulogium, nor do we hesitate to add another from the Banner, namely, that "in all his years of public service there was never a whisper against Mr. Taft's integ-

It seems generally conceded that Mr. Taft reached his true sphere of usefulness when he came to sit on the U.S. Supreme Court bench. And with that in mind, we call attention to the fact that perhaps nothing he did there was of more importance than his insistence on the need of reform in our criminal codes and in handling the problem of law enforcement. He pointed a way out in these matters which it is sincerely hoped may not be lost sight of by the lawmakers and executives who follow him.

* * *

We thank her and her Premier for the effort to prohibit further Dominion rumrunners from violating the laws of the

United States. It will cost Canada millions of dollars in Thank profits, but it will lift her international morality to a higher Canada plane than it has been occupying

for some time.

We are particularly pleased to have it stated that the Canadian government is disposed to act thus because it believes that the United States is seriously trying to enforce the Volstead act.

There is no doubt about that, influential wet newspapers to the contrary notwith-The people of this country are standing. back of the President, and so far as the wets may challenge that declaration at the polls next fall, they are doomed to a disheartening surprise. Canada's aid will contribute very greatly to their disappointment and chagrin in the coming elections.

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The Philpott Tabernacle, of Hamilton, Ont., organized and carried on for twentyfive years by Dr. P. W. Philpott, now

pastor of the Church of the Open Door, Los Angeles, True Apostolic continues to be a soul-saving center and a place where Succession large bodies of Christians gather to hear the Word of God.

The present pastor is Rev. Louis T. Talbot, a graduate of the Moody Bible Institute and formerly pastor of the Oliver Presbyterian Church of Minneapolis, Minn.

An impressive scene was enacted on a recent Sunday evening at the corner where the tabernacle stands, when some 1,600 of the congregation lifted their voices in "Jesus Saves," while a large electric sign, recently erected on the top of the building flashed into service.

One of the inspiring features of the tabernacle is the number of young people connected with it. Every Wednesday night, they meet for the study of the Word of God and many of them expect to come to the Moody Bible Institute for training for home and foreign missionary work.

There are thousands in all parts of Canada who continue to praise God for the ministry of P. W. Philpott, and who are praying for his mantle to fall on his vouthful successor.

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We are pleased to call attention to the Summer Bible School which originated about nineteen years ago in the Third

Presbyterian Church, Chester, Pa., of which Rev. A. L. Lathem, D.D., Dr. Lathem's Summer **Bible School** is pastor.

It convenes when the public schools close, and includes in its curriculum besides the memorizing of Scripture, such subjects as Bible History. Bible Biography, Bible Facts and the Geography of Palestine and other Bible

The methods of the public school are employed, with Christian public school teachers as instructors, who are paid for the service.

The school, which is non-sectarian of course, develops great enthusiasm among its pupils, and the idea itself is spreading in other communities, being found of great value. A special feature of the school is concentration upon the study of the Bible and closely related subjects, omitting all handcraft except map draw-

We advise readers who are interested to address for information, the founder of the school above named, at 420 East Broad Street, Chester, Pa.

Moody Bible Institute Monthly

The Bible—The Miracle Book of the Ages

By Bishop Samuel P. Spreng, D.D., Naperville, Ill.

TCALL it the Miracle Book of Ages, not because of the miracles which it sponsors and relates, but because the Book itself is a miracle. The fact that it is here at all and intact, is itself a miracle. It dates back further in some of its parts than any other literature known to the world. Moses lived at least fifteen centuries before Christ. David at least an hundred years before Homer, whose works are among the oldest in secular literature. And yet, here is the Book in this twentieth century of the Christian era as vital as ever and more widely known than any other existing literature.

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Its Marvelous Unity

The origin of the Book is wrapped in much mystery. Many of its separate units are of anonymous authorship. No one knows who wrote Job in the Old Testament, or the Epistle to the Hebrews in the New Testament. But that does not in any degree invalidate the integrity or the validity of these portions of the Bible as of divine origin and authorship.

Here are sixty-six different books, written at different times, covering a period of probably fifteen hundred years. They were written by almost as many different human authors, who differed widely as to their education and culture, their personal qualities and intellectual capacities. These ranged from the spiritual genius of an Isaiah and the logical acumen of a Paul to the plebeian type of the shepherd Amos, and the publican Matthew; from the poetic fire that produced the Psalms to the prosaic level

of the historian of Chronicles. Yet, through it all

"one increasing purpose runs,"

one Mind dominates this entire body of literature, giving it a unity of purpose, infinity of scope, and consistency of thought which is absolutely unique but perfectly manifest even to the casual reader. There is no contradiction between Genesis and Revelation, between Old Testament and New, but through the two is manifest an ever-growing and unfolding revelation perfectly sure in its guidance and direction as it moves majestically forward.

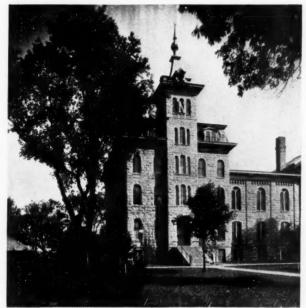
Nor has there been at any time any collusion between groups of men either in the Hebrew hierarchy or the apostolic group by which the canon of the Scriptures was determined. The whole was a growth and the result of careful and

critical elimination and discrimination. It is the sifted wheat of all the holy books.

The Bible is not a textbook of physical science, but the supreme and only authoritative textbook on religion and on everything that pertains to human relations between themselves and God. Its four focal points are: God, man, sin and redemption. Whatever is needed for man's religious guidance can be found in this Book, and nothing essential is wanting. Everything goes to show that it is divine in origin and authorship.

Still the Best Seller

Despite its great antiquity the Bible is when she declared that she was sure that today the most widely known and most God spoke German, and the fact is that



Main Hall, North Central College, Naperville, Ill.

frequently read of all literature in existence. Despite the strong trend in the direction of modernizing human life and the swift changes that are taking place in human thinking, it is by far "the best seller" in the market. According to reports, the best seller is fiction for the last years was a book entitled, All Quiet on the Western Front. That had a sale of about one million and three hundred thousand copies, but during the same period, thirty million copies of the Bible were sold and distributed.

One of the remarkable features of this Book is its translatability. It has been translated into more than nine hundred different languages, including all of the major languages of the world. These translations have been made from the original languages in which the Bible was written, Hebrew and Greek, both of which would be dead languages but for the life-

giving power of the Bible. And every language, civilized or barbarous, into which the Bible is translated is enriched and ennobled by it. Its vocabulary far surpasses the vocabulary of the greatest and most popular authors of secular literature. It loses nothing by its translation into modern languages, and adapts itself to every conceivable type of grammatical construction.

Every one who reads the Bible in his native tongue feels that it belongs to him in a peculiar sense. The German woman spoke from her heart in her simplicity when she declared that she was sure that God spoke German, and the fact is that

the masterpiece of Dr. Martin Luther's work of the Reformation was his translation of the Bible into the vernacular of the German people. When he translated the Bible, however, he did more. He practically created modern German with its vast capacity for scientific, technical, as well as philosophical and religious expression.

The virility and brilliance of the literary forms of the Bible in modern speech is the more remarkable when we remember that it has to be drawn from imperfect ancient manuscript, and despite the fact that in no single instance are the actual original copies anywhere in existence.

All Authorship Indebted to It

The literary value of the Bible is incomparably greater than that of any other literature or book. Our English literature both poetry and prose is vastly enriched by the use which English au-

thors are constantly, consciously and unconsciously, making of biblical phraseology. Our best authors have saturated their productions with biblical ideas and ideals. Their use of the Bible contributes a flavor which is unmistakable and enhances the value of their work beyond measure.

Further, we are impressed by the ever growing influence of the Bible upon every phase of human life today. The moral code laid down in this old Book constitutes the final standard for human relations and conduct. Social ideals, national aspirations and international approaches, which in these days for the first time in history are striving for world peace and disarmament and a realization and recognition of the universal natural brotherhood of mankind, are derived from the teaching of this old Book.

Above all, the most precious content of the Bible and the factor from which it derives its greatest spiritual and moral power is the personality of the Man of Nazareth and Calvary, Jesus Christ, as the great life-giver, who forms the heart and center of the whole. The light which illuminates with undying luster its glowing pages radiates from the face of Jesus Christ. He is its glory, its light and its life.

Not Invalidated by Science

Nothing is more apparent than that the influence of the Bible is constantly growing due to its adaptability to every phase and stage and concern and situation in life. Though it is the oldest of all books, yet it is the most modern and up-to-date at the same time.

The world will never outgrow this ancient but virile Book. The race can spin on at its present speed for another thousand years and still find the Bible at the

head of the procession. The disclosures of science do not invalidate its ancient teachings, but rather corroborate and enlarge their meaning. There is no discrepancy or contradiction between the final and unalterable conclusions of science and the teaching of the Bible when properly understood and correctly interpreted.

Its influence is not impaired nor weakened by unjust criticism and scholarly caviling. Opposition, hatred, ridicule and misrepresentation have failed to break down the everlasting truth of the Word of God. It is what Gladstone called "the impregnable rock of Holy Scripture."

Skepticism, unbelief and literary paganism can never destroy the validity of this Book. Its light grows clearer with the passing years, its eternal certainties grow more potential with time, and its truths will ultimately prevail to the ends of the

Harnack's Testimony

Dr. Adolph Harnack, the high priest of so-called higher criticism, after years of critical study, said: "With uncovered head walk through the majestic temple of divine revelation in this Book, called the Word of God, and admire with growing wonder the lofty and massive pillars of eternal truth upon which it rests." And if men of his strength can take this attitude, it would seem that men of less mental caliber might well be more modest and less arrogant in their attitude. The trouble with these modern critics is that they have no pitcher with which to draw water from this well-and the well is deep. They have nothing but an old rusty spade with which they dig holes in the sand.

New Needs for the Old Book

By George William Brown, General Secretary, American Bible Society, New York, N. Y.

dramatic HAT and dire needs for Bibles spring up with startling frequency is surprising news to all save to those whose responsibility places them in a focal point where such needs naturally express themselves. Such a point is the Bible House in New York City where for over three-quarters of a century have been located the headquarters of the American Bible Society and whither are directed the appeals for Scriptures when untoward emergencies occur.

A cablegram from Geneva, Switzerland, a few weeks ago announced the distressing

conditions amid which thousands of Lutheran and Mennonite refugees were living near Moscow, Hamburg and Bremen. These religious-minded folk, mostly farmers, decided to flee from Russia because of intolerable conditions imposed by the Soviet government which is adamantine in its refusal to recognize or tolerate religious practices. Let the desperateness of the situation speak from the cable itself:

A Desperate Appeal
"Thousands of families stopped on their flight from Russia. All their pos-sessions sold or lost. No money, food, or winter clothing. Living in terrible squalor in concentration camps. Bitterest need for immediate help. This concerns all Protestant people. Urge necessity all Protestant people. Urge necessity for immediate help as sickness already breaking out.



When a Typhoon Visits the Philippines

In a subsequent cable came the message,

"Please appeal to Bible Society because need for Bibles very strong among Russian refugees who are not allowed to take Bibles with them.

This was followed by a letter describing in more detail not only the physical suffering but also the spiritual depression and destitution, and stressing the need of Bibles and Scripture portions. The American Bible Society at once responded by cabling a substantial sum for the purchasing of Scriptures.

A Destructive Typhoon

Late in the autumn of 1929 a destructive typhoon with characteristic suddenness hit certain areas in the Philippine Islands and came within thirty miles of the city of Manila. Logs being floated

down a river by a lumber company formed a jam against a bridge. Becoming torrential the waters caused an inundation which submerged a number of towns. The usual danger and anxiety followed. The agency secretary of the American Bible Society who was soon on the spot wrote:

"The logs in the river were washed over the banks and in many cases driven through people's homes. one instance, a house was washed down the stream and the family inside chopped a hole in the roof and perched there awaiting rescue. However, one of the logs coming down the river with tremendous

force drove through the house smashing it to bits and killing all of the family except the father. In other places people were killed in their beds by the logs wrecking their homes. In all, between forty and fifty people were killed in that district.

Feeding Faith

One thinks of course of the Red Cross in such emergencies and the Red Cross, to be sure, was soon on the field. One also realizes that in such calamitous experiences few of the sufferers in their haste to escape take time to find and carry a Testament or Bible. Here was the opportunity of the agency secretary of the American Bible Society. With the assistance of pastors he distributed portions of Scripture to 4,000 of these destitute people. Man does not live by bread alone

Moody Bible Institute Monthly

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This s and met eastern t extensive tion of (an imper end-reali: comes to premely does not of Jesus.

His deity May, 19 either in normal or critical times. Faith must be fed as well as the body. Spiritual bravery is needed when life is to be reconstructed after a typhoon.

"Word of mercy giving Succor to the living; Word of life, supplying Comfort to the dying."

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The attention of the American Bible Society was recently directed to a peculiar need for Old Testaments. While not a sudden emergency like the above it is appealing if for no other reason because of

its picturesqueness. It is the need of the Old Testament for persons known as the Sephardim living in Constantinople, Salonica, Adrianople, Smyrna, Bulgaria, and Cairo.

The Sephardim, of whom there are probably 70,000, are Spanish-speaking Jews who were exiled from Spain in the fifteenth century by Ferdinand and Isabella. They speak a dialect which differs from modern Spanish and is written in Hebrew characters. In order to prepare a new edition of the Old Testament for these

thrust-forth aliens, thereby saving them from secularism, a substantial sum is being sought from philanthropic sources.

Nor is this all. Other interesting emergencies could be cited. The ones mentioned above indicate that the matter of increasing the circulation of the Scriptures, the object for which the American Bible Society was founded, is not perfunctory, whitened with tedious administrative pallor, but colorful and buoyant as it rises to meet unusual and unexpected opportunities.

Pessimism and Despair at the End of Way

Excerpt from an Address before a Ministerial Gathering at Philadelphia, by Rev. Harold Paul Sloan, D.D., Haddonfield, N. J.

HEN Modernism is finished it will have produced Pantheism and despair: for there is no room in a naturalistic system either for the supernatural, for `personality or for God.

This statement is not a speculation; on the contrary it is already a fact. In the June issue of World Unity for 1928, Prof. Harry Walker Hepner, of the Department of Psychology at Syracuse University, makes the statement that a large percentage of the students who come there from Christian homes leave with their faith altered. He spoke of many who surrender Christianity altogether. His article goes on to say that some are finding bio-social philosophy a satisfying substitute.

And what is this bio-social philosophy? He answers: the belief that while the individual dies the human race continues. This is pessimism too thinly veiled to deceive any

but the thoughtless.

Agreeing with this published testimony of Professor Hepner, is a news article which appeared in the paper of Princeton University in which it was set forth that there is a considerable increase of unbelief in the upper classes as compared with the lower classes.

The courses at Princeton University, according to this article in Princeton's own newspaper, and judged by their results, make against faith rather than for it.

Bishop Theodore Henderson is authority for the statement that some fifty per cent of young people who go to college to prepare for definite Christian work are turned aside during their courses. I could of my own knowledge cite numbers of such instances, in many of which the young people have not only given up their vocation but also their faith.

This summer I was riding in the West, and met a student of one of the leading eastern theological seminaries. We talked extensively about his faith and his conception of Christian work. God was to him an impersonal force, a sort of unconscious, end-realizing capacity in the universe which comes to self-consciousness in men and supremely in Jesus Christ. This young man does not believe either in the virgin birth of Jesus, in His bodily resurrection, or in His deity; and his gospel is reduced to the



Rev. Harold Paul Sloan, D.D.

mere impact of the ideals of Jesus upon the minds and hearts of men.

Another eastern training school for Christian workers is promulgating substantially the same ideas. One of its graduates occupied a Christian pulpit last Easter, and was called on to lead in prayer. He said, "Let us pray," and then instead of addressing God, he addressed the congregation, seeking to lead it in a meditation upon the earnestness of life, and the importance of service. Conversing about his form of prayer afterward he said, "I no longer believe in God in the sense that I used to." He continued, "I used this same kind of prayer one day in the seminary chapel, and one of the professors congratulated me, saying my point of view had been most helpful to him.

The Parallel Ethical Decline

Paralleling the development of this negative current in belief, there has appeared also a serious breaking down of ideals. The increase of religious uncertainty has produced a decreased interest in religion. Church attendance taken through the coun-

try as a whole, will average about thirtythree per cent of the membership in the morning, and approximately sixteen per cent in the evening, while the non-Christian population is almost entirely absent from the house of God. This is certainly a serious condition, and represents a very definite decrease in the influence of the Christian church as compared with twenty-five or fifty years ago.

Another symptom of the decline of religious authority is the decreasing recognition of the Lord's Day upon the part of the people generally. There is also a serious decline in reverence for authority, and a shocking increase in the matter of crime, and especially of atrocious crime.

Perhaps the most shocking development of recent years is the reduced age of those who commit atrocious crime. Formerly these crimes were largely committed in America by hardened criminals at mid-life. Today they are committed almost entirely by young men in their late teens or early twenties.

It is well nigh impossible to escape from the conclusion which naturally will be suggested by these paralleled developments in American life. The loss of faith is seldom immediately effective. It brings forth its withering fruitage in the second, rather than the first generation. The first decade of the nineteenth century began the undermining of belief. The second and third decades have given us the demonstration in life terms of its withering consequences. It will inevitably go on until Christian life as well as Christian faith is entirely surrendered, unless the church rises to its responsibility and dedicates itself anew to the apostleship which Jesus Christ gave it at the beginning.

Religion is either the supreme interest, or it is nothing. Men will not respond to supreme demands if they are put forward in the midst of an atmosphere of doubt and uncertainty. The martyr church was willing to bleed and burn for the sake of Jesus Christ when it understood Him to be God incarnate, crucified for sin, and risen from the dead. But men as a whole will not be willing to make large sacrifices for Christ when they conceive of Him as simply a human being, the foremost of earthly philosophers, and the best expression of an invisible and rather doubtful Deity.

What a Woman Thinks of Bible Study by Correspondence

By Eleanor W. Carlile, Brookline, Pa.

OW I wish that all professing Christians might take up some definite Bible study! If you have never really studied the Bible you have missed the greatest joy in life.

I do not mean merely reading the Bible. I had read the Bible through at least three times before I took up the definite study of it. In that time I had not comprehended the truths of our Lord's second coming, of justification by faith, of the substitutionary character of our Lord's work upon the cross, or of the person and work of the Holy Spirit.

It seems to me that the ordinary person cannot grasp these great truths unless his mind and heart are directed definitely to them by some one who has a deeper insight into a clearer knowledge of the Book.

If you want just the finest and clearest teaching, write to the Moody Bible Institute, for its courses of study.

Every one can find time to take a correspondence course, even though one may not be able to attend classes a number of times

a week. A busy business woman or housewife has at least an hour's leisure a day. If this hour is devoted to the study of God's Word it brings the greatest refreshment and rest.

Speaks from Experience

My study hours are times of blessed recreation from household duties. How I look forward to these resting times when my soul finds spiritual nourishment and strength!

I have just finished the work on the Gospel of John given in the Scofield Course. As I laid down the book, my heart was so filled with the wonder of Christ's love for guilty sinners that I bowed my head in worship and repeated, as Thomas did of old, "My Lord and my God!"

Words cannot express the feelings of ineffable bliss that one may experience when contemplating the person and work of our adorable Lord and Saviour Jesus Christ. It seems that we rise in spirit to

the very doors of heaven and see and feel that which it would not be lawful for us to utter!

How grateful I am to God for leading me to this wonderful school, directed by His consecrated and faithful servants. I do urge all believers who are not satisfied and who have a hunger for a deeper and fuller spiritual life, to take up a course of Bible study at once. It will lead you to

The Bread and Water of Life

You will not hunger and thirst again without knowing how to be filled. It will satisfy all your inmost longings and meet your special need. I am sure that the Moody Bible Institute has just the course that will suit you best. If you take one you will not want to stop until you have taken them all!

This is not written as an advertisement at the school's request, but is sent out with deep and loving gratitude for what the Moody Bible Institute has done for me through its correspondence courses.

The Church and Its Message

By Rev. Francis W. Russell, D.D., Palo Alto, Calif.

Synopsis of a Message at Founder's Week Conference, February, 1930

HERE are four scriptures to which I draw your attention.

Matthew 16:18 is the first: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The second is 1 Timothy 3:14-16: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Another, Romans 15:19, is a thrilling scripture. It seems as though Paul cast his eye over the entire Roman world, and then with a joy note in his voice, exclaimed: "From Jerusalem clear around unto Illyricum, I have fully declared the gospel of Christ."

What a victory! What a ministry! From Jerusalem, clear over the Roman world to Illyricum, across the Adriatic from old Venice as we know it now, "I have fully declared the gospel of Christ, for "I am not ashamed of the gospel of Christ. It is the power of God unto sal-

vation to every one that believeth" (Rom.

Around these four scriptures I am casting today a brief meditation, and there is magic and power in them.

There is Magic and Power in Words!

Take the word "country."
"Breathes there a man with soul so dead
Who never to himself hath said,
This is mine own, my native land?"

Take the word "home."

"Other lands are bonny,
And other folk are kind,
But that wee hoose mang the heather
Is forever in my mind—
And there's somebody waitin' for me."

Oh, what love, what affection, what

memories gather in the word "home"!

And to Timothy, the church was the home of God, gathering its love, its hope,

its memories, its blessing!

The church is the pillar and support of the truth. A pillar has two functions—to support something and to lift something.

Some months ago Mrs. Russell and I spent several days in the capital of the republic to our south. As we drove up and down the avenue from the Castle of Chapultepec, two or three blocks ahead we could see a pillar, and on that pillar, it may be, an equestrian statue or the lifesize figure of a man. Machines passing by may catch a glimpse both of pillar and

statue, or if one would take the time he could see the bronze or marble more clearly because of the support of the pillar.

. So in the drive and hurry of the world it is our privilege, our opportunity to lift up Jesus Christ where He can be the more clearly seen amidst the throng. We need to hold anew to our word of authority from God and recognize that we are resting upon it in absolute confidence.

My heart was thrilled the other day in hearing again that story of Napoleon. Dismounting to talk to a group of officers, his horse plunged away and was lost in the wood. A private retrieved and brought him back to the Emperor, who scarcely looking up, said:

"Thank you, Captain."

Like a flash the private answered:

"What regiment, sir?"

"The Guards."

Immediately the private reported as a captain of the Guards, and when they questioned him, he said confidently:

"I was designated a captain by the Emperor."

He took him at his word.

We have a message from the King of Kings and Lord of Lords—a message of the church to the world, spoken with authority and in authority.

Moody Bible Institute Monthly

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not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Things That Grip the World

Today there are three things gripping the world. The passion of pleasure, the passion of the purse, and the passion of power. Nothing can overcome these things but the power of the gospel of Christ.

There are some who suggest that the way to reach most effectively today's need is by liberalizing the church, by organizing it, by institutionalizing it until it shall become a humanitarian organization, or by socializing it until it is nothing but a great Rotary or Kiwanis Club.

I catch the message of Paul telling of what he had accomplished from Jerusalem to Illyricum-"I have fully preached the gospel of Christ." I have won, under God, the victory-until he could say, "All the

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The Christ Paul Preached

What was the Christ that Paul preached to the Roman Empire that won the victory? I think I know in seven sentences.

1. He preached an eternal Christ, a preexistent Christ, the Christ of the ages. The Christ Paul preached up and down that Roman world was One who was with God before the morning stars sang together or ever the sons of God shouted for joy, the Christ of

whom John wrote: "In the beginning was the Word, and the Word was with God, and the Word was God." That was the first note of his great preaching-an eternal and pre-existent Christ.

2. He preached an incarnate Christthat God was in Christ, that in the fulness of time God sent forth His Son, coming of a woman, and in some real, though mysterious way, beyond any possibility of human explanation, God was incarnate in Christ.

He preached a sinless and an atoning Christ. Calvary was at the heart. A mystery of course, but we live in the midst of mysteries. Who dares speak of failing to believe in the mystery of Jesus Christ when as I speak into these bits of apparatus here, I do not know how far my voice is going. We live in the midst of mysteries. The Christ Paul preached was an atoning Christ.

4. He preached a risen Christ. If Christ be not risen from the dead our faith is vain. We might as well kiss the whole thing good-by. We have followed a chimera, a will-o-the-wisp, a cunningly devised fable, and Paul had intellectual common sense enough to know it. "But now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. 15:20). The Christ that that man preached

Catch that sentence in Romans-"I am to the Roman Empire with power was a risen Christ. Victorious over the grave!

5. He preached an ascended Christ, at the right hand of God.

6. He preached an interceding Christ, for we have two that intercede for us-Jesus Christ, at the right hand of God the Father, and the Holy Spirit who also "maketh intercession for us with groan-ings which cannot be uttered." An interceding Christ!

7. Then he capped it all by preaching a returning Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

The gospel Paul preached for that first century is the gospel that the twentieth century needs. I find it in my heart to wish that the young people in high schools, colleges and universities might come to realize that there is no life that has touched this world in education and power

Entrance to grounds, Mt. Hermon Bible Conference, Mt. Hermon, Calif., where Dr. Russell conducts the Annual Conference of the Association

-always excepting the life of Jesus Christ-that was so great as that life of

That was the message he gave out to that world. It is our message for the world today, and it must be given not only by living lips, but it must be given through

All through this conference there have been two foci around which thought has revolved-the focus of true doctrine and the focus of sound living-and this message must be given out both by true teaching and sound living.

King George on the Radio

At Wilmington, Calif., a few mornings ago, I said to the hotel clerk: "Call me at 2:30 in the morning. I want to come down and catch the broadcast as the King of England opens the conference on disarmament.

There was something in connection with it that thrills my soul. A small room in New York City was carefully prepared to receive the short wave and broadcast it to America. The apparatus was all set up and ready, and almost a moment before the King's speech was to commence, a careless workman passing through the room, tripped on the connecting wire and broke it. Mr. Vivian, in charge of the apparatus, saw the situation. He knew, I was told, that it would take twenty minutes to go to the workrooms and get material to mend the wire, and the King's speech would be gone.

They tell me that he sprang forward, and gripped one end of the wire in one hand and the other in his other hand, and for twenty minutes let the message go through his body.

Then they took him to the hospital.

For twenty minutes Vivian was the connecting link to receive that message of the King, broadcast in this country, a message of peace.

Oh, the King of Kings and Lord of Lords has a message of infinite peace for the world, but it must pass, to be most effective, through our bodies.

WILD GEESE AS MISSIONARIES

There is a man in Canada who has

learned how to make friends even with the wild geese. His the wild geese. name is Jack Miner. He came from Ohio, and he lives at Kingsville, Ont. Uncle Jack -he likes to have the boys and girls call him "uncle"began by putting out food for seven wild geese which settled on a big pond near his home. It was not very long before those seven wild geese learned to trust him. They flew away south for the winter, but next spring they all came back to the pond to be fed again. Now the wild geese come in great flocks,

so that it takes thousands of bushels of corn to feed them!

Uncle Jack caught some of the geese and put little tags of metal on their legs so that he would know them when they came back.

One day a Salvation Army lass sold Uncle Jack a calendar. There were Bible texts on it-one for every day in the year. Then, one starry night, as he heard the wild geese going overhead on their flight to the far north, Mr. Miner thought how splendid it would be to make them his messengers by stamping a Bible text on every tag. So now every spring Uncle Jack catches hundreds of the wild geese, and when he lets them go every one of them carries a verse of Scripture on the inside of its little metal band.

Many a lonely hunter or trapper who has shot a goose for his dinner must have been surprised to find a metal tag on the bird's leg. If he should look at it very carefully, he would find the Bible message. Perhaps the hunter had no Bible to read, but he would not forget the little text that came to him out of the air.

So the wild geese are really missionaries They go into the far places where there are no churches and no preachers, and carry God's Word to men who would not hear it in any other way.-Youth's Companion.

The Pastor and Musical Director

By Alfred Holzworth, Member of Music Faculty, The Moody Bible Institute of Chicago

OW FEW of our Protestant denominations give serious thought to the place of music in divine True, many churches worship! have fine pipe organs and a trained chorus, but those that give thought to the coordination of music and sermon are few. If a church can boast of the largest organ and the most artistically trained choir, that seems to be all that is desired. Modernism has so permeated the church today that in both sermon and music the end seems to be to draw people into the building, not to lead them to the foot of the Cross.

Musical artistry is to be desired in the church as well as outside of it, but music in the church misses its purpose if it exists for artistic effect alone. It must lead men to a knowledge of God in Christ and to a deeper fellowship with Him.

In order to obtain the correct perspective as to the use of music in divine worship, let us consider the origin of music. Darwin tells us it had its origin "in the sounds made by our half-human progenitors during the season of courtship," and a prominent American musician says that it originated when primeval mankind began to utter cries of joy or pain.

What the Bible Says

If, however, we go to the Bible, Job tells us that "the morning stars sang together and all the sons of God shouted for joy" when the Lord laid the foundations of the earth. This may be figurative language, and yet, what is music, like light and heat, but a matter of vibration? Science, as well as our poets, states that the "wind in the wild trees makes music" but that we cannot hear it because the vibrations are such that the human ear cannot detect them.

In the first chapter of Genesis where the account of creation is given, nothing is said about music, but God pronounced all that He made, good. Might it not be that man in his perfect state had ears that could hear music, and that he lost this power when he fell? Does it not seem significant also that in the fourth of Genesis we find the name of Jubal "who was the father of all such as handle the harp and organ." There is authority for the statement that the fourth chapter of Genesis represents a civilization that in many respects would approximate ours today. Therefore, might we not draw the conclusion that man after the fall not only began building a world of his own, but along with it worked out some kind of a musical system, the idea of which was God-given?

As we come to Exodus, we find numerous mention of song. It is as the nation of Israel is born and Joseph is sold into Egypt where the sons of Jacob multiply and become a part of the Egyptian national life, that most music historians begin their story. Many of them state that Israel was influenced by the Egyptians in the use of music. In a measure, this may be true, and yet I believe that if we read our Bibles aright the reverse is the case.



Alfred Holzworth

As Israel left Egypt and came into possession of their own land, the record tells us they made much use of music. ticularly was this true at the dedication of the Temple. Josephus says that Solomon had 200,000 singers, 40,000 harpers, 40,000 sistrum players, and 200,000 trumpeters. These musicians, if there were that many, no doubt provided quantity, even though the quality might not exactly suit the musical ear of today.

What Church Music Really Needs

Notice 2 Chronicles 5:11-14, which relates to the Temple dedicatory services. Here was co-operation between those chosen as priests and those chosen as musicians. When they both were "as one to make one sound to be heard in praising and thanking the Lord; . . . the house was filled with a cloud, . . . so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

These verses seem to set forth the scriptural ground for successful church music. Oh, that every church organist and choir director had a knowledge of sins forgiven, and loved the Lord with all his heart, and was ministering as a priest unto God! How different the music would be!

But no matter how well trained, earnest and sincere the musical director of a church may be, unless he has the hearty co-operation and support of his pastor, his efforts will largely be in vain. The head of one of our conservatories, commenting upon the appointment of a committee to consider the betterment of music in his denomination, made this significant statement: "Any plan will fail of its purpose if it does not include the musical education of the clergy, so that they may intelligently guide and direct the musical forces over which they have control, and also have sympathetic appreciation for the artistic efforts of their co-laborers.'

In my twenty years' experience as organist and director of music in churches in and about Chicago, I have worked with only two pastors who co-operated with me in a way to make the music a vital

part of the church worship. These two pastors would always inform me in advance, of the title of the sermon, and in some instances would indicate the text or Scripture portion that they expected to use. They also used care and spent time in selecting their hymns. This is as it should be, and in both instances all of the music pointed to and emphasized the Scripture used. When the service was ended, the congregations seemed to feel that they had had a glimpse into heaven, and went away blessed and helped.

Both of these pastors had been trained musically and knew music. If we would have the right kind of music, every theological school should have an obligatory course in elementary music, together with an exhaustive course in Hymnology and Church Music

Exceptional Pastors

The ministers to whom I have referred seemed to be the exception and not the rule, for others that I have known gave no thought to any part of the music and never co-operated in the slightest degree.

I could tell, as doubtless could many of my brethren in the work, stories of humorous situations arising because of thisstories of sermons on peace and resignation, with anthems about war and aggres siveness; stories of hymns sung which missed the mark by miles, because the pastor left the selection to the organist or director, neither of whom had the remotest idea of what the sermon was to be about. There could be stories of verses of hymns omitted on the spur of the moment, in order to gain more time for the sermon, which made the hymn ridiculous and altogether destroyed its message.

Sometimes, however, you will hear a minister announcing a hymn with reverence, reading it with care, and calling for the omission of a verse, when you know that he has a good reason for doing so, when you will see that the omission of that particular verse helps rather than hinders the application of the truth he has in mind.

You will feel grateful to that minister. He is like the two exceptions I have named. He has thought and prayed over the musical part of his service, and he intends that it will fit into the rest of it and do its share, by God's blessing, in making that spiritual impact on the souls of his hearers for which he has supplicated the throne of grace.

It is a joy indeed for a Christian organist to be a co-minister with such a man in the house of God.

A STATESMAN'S TESTIMONY

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us. and bury all our glory in profound obscurity."—Daniel Webster.

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Out of the Cloud

By Rev. John G. Reid, Ph.D., Spokane, Wash.

AVE you ever been in the cloud when thick darkness enveloped you and you could not see in any direction? Have you known the fearsome experience of utter

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darkness when you feared to move, not knowing where your next step might land you; or to stretch forth your hand, not knowing what you might touch? When imagination, freed from restraint of vision, held high carnival and conjured up all manner of possibilities to aggravate your fear?

Have you cried out in the darkness, only in have your cry die out-not even an echo to relieve the dreadful silence? How welrome any sound!

A little child, awaking at night, called

"Mamma! Mamma!"

"What is it, dear?"

"Oh, nothing. I just wanted to know if you were there!"

Then, satisfied, the little heart soothed, the child fell asleep.

Have you heard the voice of Jehovah speaking to you out of the cloud, and thick darkness? You could not see Him. There was no similitude. You heard only a voice. But you knew He was there!

Yes, however dark, God is there, in the midst of the cloud, the thick darkness and the fire. You see Him not. You imagine that you are forsaken, left alone. Not so. God was in that place, though you knew

The child was just as safe before it called and heard it mother's voice, as afterward, though it did not realize it.

God has said, "I will never leave thee, nor forsake thee." Jesus said, "I am not

alone for the Father is with me."
The psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

"Ye fearful saints, fresh courage take; The clouds ye so much dread Are big with mercy, and shall break In blessings on your head."

Clouds and darkness are, indeed, often "about him; but righteouness (justice) and judgment (rectitude) are the foundations of his throne." You can rely upon His continued existence-His character, His faithfulness, His nearness, and you can trust Him. "Fear thou not; for I am with thee; be not dismayed; for I am thy God" (Isa. 41:10).

II

He will answer if you call. Over and over again has He said that He will.

"This poor man cried, and Jehovah heard him." "I sought the Lord and he heard me." "He inclined his ear unto me, and heard my cry." "I love Jehovah, because he hath heard my prayer and my supplication."

And Jehovah spake unto you out of the midst of the fire: and of the cloud, and of the thick darkness: ye heard the voice of the words, but ye saw no similitude; only a voice.—Deuteronomy 4:12; 5:22; cf. Luke 9:35.

> God rejoices in the title, "The Hearer of He may not reveal Himself Prayer." otherwise. You shall see no form or There may be no supernatural similitude manifestation, no vision, no miracle. For these men often look in vain. Often, because the heavens are not opened, because no fire of God ascends from heaven, because the raging flood rushes on undiminished in volume or in force, they are disappointed and conclude that their prayer has been unheeded.

Or when the extraordinary, the awe-inspiring, does occur-as it sometimes doesthey misread that as necessarily the divine interposition. Sometimes it is. Sometimes, as often, it is not. When Sinai staggers and reels as a drunken man, when the summit of the mount glows with the fire, when the ear is deafened by the crashing, rolling thunders, we are prone to the hasty conclusion that God is peculiarly manifested. So He is, in a sense.

But Jehovah was not in the fire, in the earthquake, in the strong wind which rent the cliffs of Horeb. We need not look for the extraordinary, the marvelous, the supernatural. "Ye saw no similitude," nothing to amaze, to awe. Ye only heard a voice, "a sound of hushed stillness."

No words of human language have yet been able to give any satisfactory picture of that voice. But to the listening soul, there is no mistaking it. We call, Jehovah hears. Jehovah speaks, and we hear, even if we do not always hearken. We are left in no doubt that Jehovah hath spoken to our

III

He will answer out of the cloud. "Out of the midst of the fire, and the thick darkness." The very presence of the cloud and darkness may be the evidence of His nearness. Such to Israel was the Pillar of Cloud. At the Red Sea it passed from before them to the rear, and stood an impenetrable barrier between them and their

Sinai, rearing its rugged peak into a cloudless blue which rivals in its crystalline clearness our own in our most perfect days, gives no suggestion of Jehovah's presence. But the thick cloud, descending, mantles it, hides the summit from sight; the thick folds rolling down its slopes, blot out the very form of the mountain.

These phenomena are due to the more immediate presence of Jehovah. The cloud may perplex and confuse, the fire may be terrifying, but while we stand trembling, uncertain of the issue, God speaks "out of the cloud, and out of the fire, and out of the thick darkness," and we are reassured. His voice assures us of His nearness, reminds us of His control. The dread phenomena are shorn of their terror. They are not uncontrolled, unguided "chances"; He still is "on the bridge."

The voice itself reassures us; but the contents, the words, still more. We listen to "hear what Jehovah will say unto his servants." "What sayeth my Lord?" 'Speak, Lord, for thy servant is listening." "I will hear what God Jehovah will speak, for he will speak peace unto his people.' "I know the thoughts that I think toward you, thoughts of peace, and not of evil, to give you an expected end" (Jer. 29:11). "Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

Hitherto our application of the text could be general. At this point it ceases to be The voice of Jehovah out of the cloud, or the fire is not the same to all. To each that word is that which is best suited to the individual case and need. To one it may be a word of comfort; to another, a word of command; to another a word of direction, of guidance in perplexity (Ps. 32:8). To one it may be further leading; to another, "Speak to me no more on this matter." To one, "Go up, for I am with matter." thee. I have delivered them into thine hand"; to another, "Go not up, for Jehovah is not with thee." To one it is conviction of sin; to another, "Be of good cheer, thy sins are torgiven thee. Go in peace.

What then? Are you in the shadow of the cloud? In thick darkness (Isa. 50:10)? Remember.

"Standeth God within the shadow, Keeping watch above His own."

"Behind the cloud is the sun still shining." God is behind, is within the cloud. Call upon Him, with honest heart; He will answer, and thou shalt glorify Him. "Speak, Lord, thy servant listeneth." Then, "Whatsoever he saith unto you, do it." Obey the "voice out of the cloud." Be not disobedient to the voice from heaven! Trust! Listen! Obey!

"I cannot see with my short human sight Why God should lead this way, or that, for

me.
I only know He saith: 'Child, follow me!'
But I can trust.

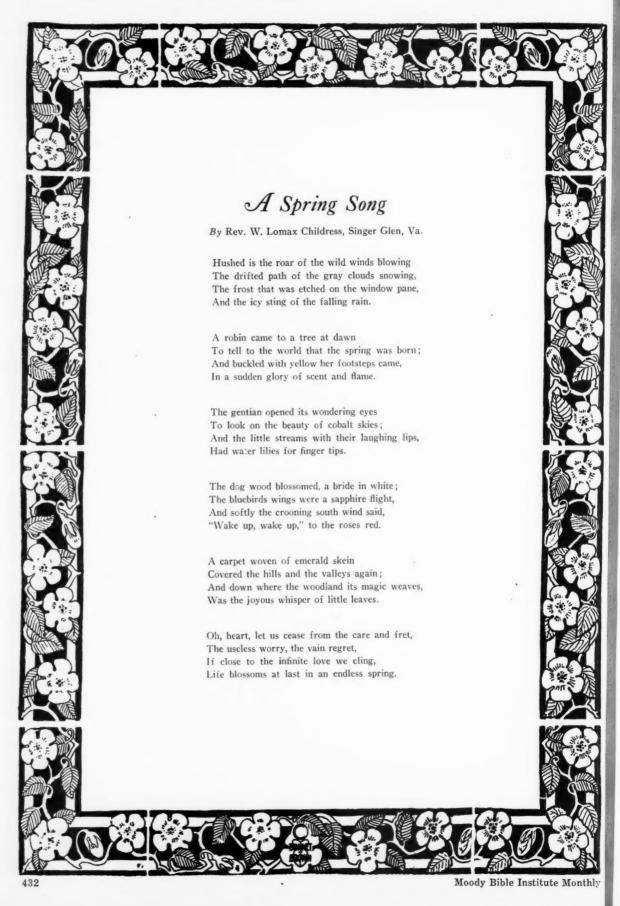
"I find no answer, often, when beset With questions fierce and subtle on my way, And often have strength but to faintly

pray; But I can trust.

"I often wonder, as with trembling hand I cast the seed along the furrowed ground, If ripened fruit for God will there be found; But I can trust.

"I may not draw aside the mystic veil That hides the unknown future from my sight, Nor know if for me awaits the dark or

But I can trust."



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The Christian Life

By Milton M. Bales, M.A., D.D., Orlando, Fla.

HE Christian life is not imitation. The Christian life is not religion. The Chris-

tian life is not trying or struggling. The Christian life is "the outliving of the in-living Christ"—"not I but Christ." The Christian life is Christ continued. The Christian life is Christ formed within me, the hope of glory, in the moment of conversion, and conforming me into His own divine likeness. It is the heavenly life, the supernatural life.

Above Nature

The true Christian's life, therefore, is above nature, and penetrating and interpenetrating human nature.

The Christian life is the only life that glorifies God. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love"—God and Christ are love in the concrete—"it profiteth me nothing."

The Christian life is the only life that satisfies either God or man. No other life is worth the living. "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

No other life save the real Christian life can possibly meet the demands of time, to say nothing of eternity. It is the only life with no sting in it. It is the only life known to earth with no regrets in it. It is the only life always to be recommended and that without qualification. It is absolutely the only life that can satisfy us in death and not be wanting in the day of indement.

Includes the Whole Man

The Christian life is the only overcoming life, the only unselfish life. It covers body, soul and spirit. It covers home life, business life, professional life, all life, and that for time and for eternity. "And the inner life and the outer life of the believer must and do keep pace with each other." It is for youths: it is for young manhood and young womanhood, old age and infirmities. It is perfectly adapted to the rich man and to the poor man, the learned and the unlearned, and to every race and nationality and locality. It perfectly meets the requirements of the red man, the yellow man, the white man and the black man.

The true Christian life is "Christ in me, the hope of glory." "Christ liveth in me." "In him was life, and the life was the light of men." It is not "religion" we need, but Christ and the fulness of Christ.

The Christian life begins with the new birth and it never ends. It is deathless. Jesus, technically speaking, is not in me, but Christ Jesus is. Jesus was simply His given name, even as Calvin was my father's given or surname.

"Christ our life" (Col. 3:4). "To me to live is Christ" (Phil. 1:21). "I in you" (John 15:4)

Our Chief Business

To be like Christ and to glorify and honor Him, should be our chief business. We must "practice the presence" of the indwelling Christ. Madam Guyon even prayed to the Christ within her. We must learn to be sensitive to the gentle promptings and whisperings of the Christ-man inside of us. In all things he must have the pre-eminence. It must never be "I" first, but Christ first and last and all the time.

The Christian life must be fed and nourished, cherished and obeyed. We must commune and fellowship with the Christman inside of us, and adore and worship Him. We must do the things and speak the words that please Him. "Not my will, but thine be done."

We must avoid grieving Him or quenching or stifling Him in us. We must carefully avoid crowding Him to the rear of our being, but keep Him in the forefront. His characteristics should be our characteristics. His will, His work, His pleaure should forever be our will, our delight, our work. He must be first and last and uppermost in our hearts and minds, our home, social and business life.

The true and unadulterated Christian life should be our chief and consuming ambition. He should be enthroned in our hearts, our faces should increasingly bear His image, our spirits should continually breathe out His spirit. Our very handshake should have much more than the mere human touch and grip in it, and our contacts should be His contacts. It takes life to produce life; it is pre-eminently so in the spiritual realm.

The Need of It

Oh, the appalling need of the genuine Christian life today! The spiritual life of the world is very low. Witness the absence of family altars, blessing at the table, domestic spiritual instruction, and the family pew.

Our church members sit on the rear benches. Too often a dead profession and a superficial veneering is all that is in evidence. "They have taken away my Lord, and I know not where they have laid him." Nothing but Christ, and much of Christ, can ever rectify this.

Crime is costing America sixteen billion dollars a year, or two million dollars an hour. Fifteen thousand human lives a year in America are snuffed out like so many candles. Eighty-five per cent of our criminals are under twenty-five years of age.

Many of our men—and quite a sprinkling of them are our official men—insist on leaving at the close of the Sundayschool hour, and before public worship, that they may indulge in cigarette smoking. Probably the majority of men smoke while on their way to church.

The real old-fashioned
Christian life is not taken
very seriously by many to-

day. Some months ago while Mr. Edison was at his laboratory in Fort Myers, Fla., Roger Babson called on him. When asked what new radical invention he visualized as coming during the next few years, Mr. Edison replied:

"Babson, I do not pose as a preacher, but let me tell you that if there is a God He will not let us advance much further materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When any body or any force goes off on a tangent there is a smash. And this applies to America today as it has to every nation before it."

The Old-time Religion

Oh, for the old-time fathers and mothers today, with lots of iron in church, domestic and national life! Oh, for the return of the old-time Christianity, the old-time revivals, the old-time family altars, the blessing at the table, the family pews, and a style of dress that will not breed lust and disrespect for womankind. When women go down the world goes down too.

The late World War cost the world one million dollars an hour, and the bills are not all paid yet. Some think another world war will soon arrive. And just one more world war will wipe civilization off the earth. Only Christ, much of Christ, the word of Christ in human life and that forthwith, can save the world from chaos within the coming few years.

The Poet

By L. Mitchell Thornton Elmira, N. Y.

It may not be so wonderful
To write of simple things,
Of blossoms bright and stars at night,
The sound of feathered wings;
And yet—these please a world of men,
From peasants up to kings.

He may not be far-heralded Whose only offerings Are woodsy nooks and croon of brooks, And yet affection clings, And childhood learns and age repeats The rhythmic song he sings.

Challenging China

By Rev. W. H. Hudson, D.D., Kashing, Chekiang Province, China

Address at the Founder's Week Conference, Moody Bible Institute, February, 1930

HE prophet Isaiah who foretold the Suffering Saviour and the Conquering Christ so clearly, is the one prophet who said, "These from the land of Sinim" (Isa. 49:12), a name which commentators in majority agree is China. Hence such derivatives as sinologue and compounds like Sino-American.

Now China, holding one-third of the continent of Asia and counting one-fourth of this planet's population, is awake and coming for good or ill into the family of nations, or as some say, "China has arrived." In her challenges for a place in the sun we may briefly consider some distinct outcries sounded forth; first, to great governments; second, to big business; third, to all Christian churches.

The Challenge to Great Governments

On January 1, 1930, the national government from Nanking released a declaration to this effect:

"Henceforth, China is a sovereign power in her own domain. Citizens of other lands as well as Chinese must be subject to the laws of China. Extraterritoriality as privilege of foreigners for nearly a century is to be a thing of the past. Nothing less will satisfy our people."

The preliminary reply of the five firstclass powers, stripped of its diplomatic dress, said with vigor and clarity:

"We, the representatives of the powers, on the spot in the year 1926, after six months study with every facility for investigation, find ourselves in sincere sympathy with the aspirations of China. So far, however, the lack of a stable government without a constitution fully ratified, the absence of an adequate legal code including proper methods of administration, and with public opinion as yet unable to sustain such a system, we must recommend gradual, effective stages of approach to this universally desired end."

Even now, symbolically at least, the American, British, French, Italian and Japanese flags float over their nationals to insure security to life and property until the Chinese flag is equal to the task.

The Chinese are disappointed, but not discouraged. We may expect them to use every means in their power to relax the grip of the so-called "unequal treaties." The bamboo bows to the force of the wind, but rises after the storm has passed. We may look for passive non-resistance to superior force, but active boycott of all offensive agencies.

The Challenge to Big Business

In the world today the upstanding responsible men are nearly all in big business. Only here and there a philosopher, theologian, scientist or inventor is prominent. So the late Dr. Sun Yat-sen (the once exiled but now idolized "father of his country") could call the attention of China's business men to their financial peril. He said that the Chinese people

for years have deposited their silver by the millions in foreign banks for four per cent interest, and the same foreign banks would lend the identical silver to the Chinese government at six per cent. Also, the foreign banks with certified reserves, issued paper currency that was trusted and used to the disadvantage of China's commerce.

Finally aroused, the big business men of China said in substance:

"We will establish our own national provincial and private banks, and if the vaults do not contain the coin or bullion reserve to redeem the currency, we will pledge our fortunes, our honor and our credit to maintain values."

As a consequence, foreign bank notes have have been displaced by Chinese paper currency, circulating widely. With this financial victory the Chinese business men are planning to control railways, coastwise and riverine shipping, and other corporate enterprises, while the national government promises co-operation.

Indeed, the challenge to the world is for China to import less and export more, so that her kings of silk and tea, her princes of tin and rubber, and captains of labor will soon sit down on equal terms with other big business men in the financial centers of the world. China will find money at home or abroad to do what her big business men require, and insist on reasonable rates of interest.

The Challenge to All Christian Churches

The government announces that China has no state religion. Bowing to the picture of Dr. Sun and reading his will are patriotic expressions, not divine worship. All religions are on equal terms. In schools all religion may be investigated, none required. Students may elect religion and worship voluntarily outside the curriculum. It means, let Christianity win if it can.

The Church of Christ in China also issues a challenge that we must not overlook or forget. After more than a century (1807-1930) there are four hundred thousand Protestant Christians enrolled, about one Christian to one thousand non-Christians. In the recently organized Church of Christ in China, claiming one hundred and forty thousand members, the moderator, Dr. C. Y. Cheng, says in substance:

"We thank you for what you have done, and we both need and desire your continued sympathy and help."

Missionaries of the right kind are welcome and will be useful if they come to be not over or under but with the Chinese in the campaign "China for Christ."

Dr. C. T. Wang, himself a son of a Chinese Christian pastor, for years chief executive of the Y. M. C. A., now foreign minister of China, says essentially in repeated interviews: "Christianity can give a spiritual vision and may find ex-

pression in Chinese personality of the very best that is possible for our people."

Linking Faith with Hope

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To conclude, the Occidental mind has faith in its government, its banks, its social structure, and its spiritual vision, with occasional lapses and disappointments; while the Oriental mind, lacking faith its government, finance and politics, yet has indestructible hope that somehow and in some way good will come. It remains for the Christians of America and Europe to link Occidential faith with Oriental hope by demonstrating the love of Christ that constrains both us and them to become the sons and daughters of God and as such partakers of the divine nature.

If it be true that the black man is humble, the brown man gentle, and the yellow man patient, may it not become necessary for us to be more humble than the black man to win the black man, more gentle than the brown man to win the brown man, and more patient than the yellow man?

It is a truism to say that we live in three worlds, the physical, the intellectual

and the spiritual.

Physically we are all democrats. Few men of any race are less than five feet or more than seven feet in height. Also few are under one hundred pounds or over two hundred pounds in weight. So, twenty-four inches by yard stick or one hundred pounds on the scales mark and measure the differences in our common humanity. Sufficient food, comfortable clothing, and space to stand, to live and work out one's destiny is the desire of democracy.

Christ, the People's Champion

Intellectually we are all republicans. Minds differ far more than bodies. Moses, Socrates, Paul, a Newton or an Edison may think for, feel for, and act for the multitudes of their own or later ages. Even now the world eagerly recognizes the representative man or woman. Happy is the community, country or race that has its competent spokesman in the frequently meeting council of the nations.

Spiritually we are and must be imperialists. World empires like Assyria, Persia, Greece, Egypt and Rome have come and passed. No one man was ever big enough, strong enough, wise enough, god enough to win and retain the souls, the spirits of men. Only the Child of Bethlehem, the Man of Galilee, the Sacrifice at Jerusalem, the Conqueror of death, conforming in the flesh, surpassing in mind and triumphing in spirit, is able to sit on the throne of righteousness, hold the scepter of peace, and proclaim joy to this and other worlds.

As the electric engine drawing its power from the line above excels the steam locomotive with all its energy in itself, so will our weakness claiming His promised power from above, draw these from the land of Sinim into His dominion that has no end.

Moody Bible Institute Monthly

A Heart to Heart Talk

By Mrs. Ralph C. Norton, Brussels, Belgium

the exact antithesis of Paul's-"This one thing I do, forgetting those things which are behind, and reaching forth, I press toward" (Phil. 3:13, 14). It is a life without purpose, dreaming, fuddling its way toward eternity.

It begins naturally with a true conversion, but soon the fleshly nature reasserts itself, and profound spiritual slumber ensues, sometimes continuing all through To such, the knowledge that one is saved through believing the Word of God, is a great comfort, an anchor, as it were, in the placid sea of contentment. Also, such an one is apt to be very faithful to external ordinances, and to reap great

personal satisfaction from regular attendance upon religious services and from suitable giving to the Lord's work.

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But there are certain things that he finds irksome. One is the claims of a lost world upon him personally; personal work he finds highly distasteful; and missions, a bête noir. If one begins in his presence to speak of the Lord Jesus, of the privilege of a close walk with Him, and of the call to complete consecration, he is both embarrassed and resentful.

He Did Not Know He Was Starved

One such said to a fellow Christian, "It makes me so angry to be asked if I am filled with the Holy Spirit. Of course I Poor carnal Christian, who had not even the grace to recognize his starved spiritual condition.

It is the writer's privilege often to address groups of women associated together in Ladies Aid Societies and Missionary Societies. In such gatherings conversations before and during the inevitable refreshments preceding the program, is ever a great trial to her endurance! The drama, the movies, even the latest prize fight, are often discussed, and of course the everyday doings of the individuals present are rehearsed one to the other -but no mention of spiritual things. After the program is done, sometimes one hungry soul will approach the speaker with true concern, to say, "I would like to know more of the life of prayer and of consecration," but often there is not one who thus responds. And these women all seem

HERE is a sort of Christian life, so happy, so self satisfied, content with the bagatelles with which they are occupied. They are drifters, carnal Christians.

Of the fierce onslaughts of Satan against the soul, of the deep waters of spiritual trial and testing, of the compensating glory of deliverance, they know nothing. It is for them a sealed book. "To spend a whole hour in prayer! I never heard of such a thing," remarked one. "You give too much time to reading devotional books," said another, "it will upset your mental equilibrium."

But to those who know the mighty testings of the way of holiness, and who have tasted of the bliss of communion with the living Lord-who have met Him

Spirit-filled, and consequently Spirittaught. One might add, it seems a pity that instruction from the pulpit concerning the sanctity of the Lord's Table is not more often forthcoming.

Such Christians differ little from the world about them. Their chief aim seems to be to pass the time as pleasantly as possible; to see that their children have a good education and that something is laid by for old age. They make excellent citizens, are high principled and are devoted, if over-indulgent parents. But that is all. Of such are the majority of church members of today.

When Carnality Has a Free Hand

There is a grave danger attending walk of this dreamful self-satisfaction. The Spirit within us is given for warning and for admonition, but when He is denied supremacy and self is on the throne, then it may well arrive, that suffering from religious purposelessness, the be-liever may give way to passion's excesses, or be led into false cults and beliefs-haying not the spirit of discrimination. If carnality is given free hand in the life, then one may see such misguided souls arriving at last at the place where they lose the capacity

face to face, and have heard His own to see or to recognize what is plainly true and make a sport of what is pure and righteous, like senseless creatures living in a world which for them has lost its moral significance, a dream world of misguided fancy.

May God in His grace keep any who read these lines from drifting into such a state. Let him rather seek to follow Colossians 3:22-24, "In singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, for ye serve the Lord Christ."



Mr. and Mrs. Ralph C. Norton

voice speak to their hearts-there is no tragedy like that revealed by this placid self-contentment, devoid of holiness.

Women Making Up at the Communion Table

Sometimes in our churches we see such professed Christians partaking of the Lord's Supper, that holy ordinance that should be partaken of only after the severest self-scrutiny, that any hidden sin or stumblingblock might be judged and put away-that the Supper is not taken unworthily. On one such occasion, the writer witnessed several women seated in front of her in a large church, take the bread as it was passed, then reach for their compacts, and regarding their mirror touch up their complexion, add rouge to their lips, then replace the compact to reach for the communion wine being extended toward them!

"I FIND THEM IN THE BIBLE"

"Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now I want a shower of manna; now I want a drink of cool, living water; now I want an arbor of rest; now I want a pilgrim's staff; now I want a sword-a bright Such things could never be if they were Jerusalem blade."-Robert J. Burdette.

May. 1930

Grace before Meals

By Elizabeth Merriam, Framingham, Mass.

HAVE part interest in two cats. Did I say I was part-owner? Oh no! Nobody owns cats they own themselves.

One of these cats is a Persian, the son of a prize winner whose name is known to cat fanciers all over the United States. The pedigree of Topaz is so long and so good that I wonder that he has never called me a roughneck.

The other cat is a big yellow fellow with hazel eyes, and a white shirt that is always immaculate, a yellow collar button in the middle of it. He had no home for six weeks before he came to live with us. Taffy is just a common cat—and we do not brag about his pedigree, but we think he has good blood because in most respects his manners are those of a gentleman of the old school.

Both animals have their breakfast of boiled haddock on the board that covers the set tubs in the kitchen. Neck and neck, the black and the orange rush past me when I open the door of the house. Usually the yellow cat gets there first, and begins right away on his pile of fish.

But right here comes in the difference between these



two. Herein lies the point that puts me to shame. Taffy, as I said before, has no use for preliminaries. He soon finishes his portion and is ready, if I am not looking at him, to take a step forward and steal a bite from Topaz.

Not so the little Persian. Though equally hungry for the flakes of fish that I amputting down he lurches with exuberant affection against my hand and arm until I have taken it away.

A cat's "thank you," and it always pleased me. This morning he said it so sweetly, that it aroused a whole train of thinking within my ungrateful soul.

Grace before meals! This little animal says it. And I? I get down to business, when I eat, and thank nobody! I am like the yellow cat, gobbling his boiled haddock, unmindful of the hand from which the good things come. I stand rebuked, and have made up my mind to change my ways. Henceforth I intend to pause a minute before I eat, and say in my heart, "Father, I thank Thee!"

There is nothing sweeter than the heart of a pious mother.—Martin Luther.

Britain Returns a Loan

Captain Reginald Wallis Visits America

By E. B. Buckalew, Secretary Extension Department, The Moody Bible Institute of Chicago

APTAIN REGINALD WALLIS, the general secretary of the Young Men's Christian Association of the city of Dublin, Ireland, will be delivering addresses in the States during May, June, July, and August. The Extension Department of the Moody Bible Institute has been glad to be of service in arranging his itinerary.

Captain Wallis' phenomenal success in moving old and young to enter upon the Christian life has led to urgent calls for his service throughout the British Isles. Great victories have been witnessed in London, Glasgow, and other chief centers of Scotland and England.

One of the Christian leaders of Dublin wrote concerning Captain Wallis' visit to

America,—"Some of us who looked with dismay at his going from us for such a period are consoled when we think that exactly fifty years ago you sent us the great D. L. Moody, and now in return we send you the most alive young man's preacher that Ireland possesses."

It is of interest to note that one of the halls used by Mr. Moody in his meeting in Dublin fifty years ago is now a part of the equipment of the Y. M. C. A. of that city, and under the skillful management of Captain Wallis this hall repeatedly attracts from two to three thousand people. Hundreds have been saved and other hundreds built up and many young men have heard the call to full time service.

Captain Wallis will be heard at many of

the summer conferences conducted by the Institute in July and August and calls for his service have come from places all the way from South Carolina to British Columbia. Not all of these could be accepted because of conflicting dates and long journeys involved. These exigencies in the arrangement of his schedule leave available a few dates.

Any church, Young Men's Christian Association, or other organization that is fortunate enough to secure a visit from Captain Wallis is to be congratulated.

Further information may be secured by writing to the Extension Department of the Moody Bible Institute, 153 Institute Place, Chicago, Illinois.

Moody Bible Institute Monthly

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Mahatma Gandhi's Ideas

A Book Review by Rev. Harry E. Safford, Boston, Mass.

HIS book, by Rev. Charles F. Andrews (Macmillan Company), is practically an authorized exposi-tion because the author quotes largely from his subject's own statements and supplements them by means of long and intimate companionship. Mr. Andrews is an English missionary whose religious views are considerably colored by this friendship.

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In spite of Gandhi's constant reference to God and advocacy of Christian virtues, the book should end all doubt of his rejection of Christianity's tenets. He declares that Hinduism entirely satisfies his soul and its sacred books afford him more solace than the Sermon on the Mount, though he cordially approves of the latter when interpreted in his own fashion. He refuses to admit Christ's supremacy over all others or the Bible's divine authority, but pronounces it inspired like the Koran, Vedas and Zend Avesta, believing none are to be interpreted literally without the higher critic's privilege of personal judgment. All religions are right to him and all imperfect.

How He Contradicts Himself

Frequent contradictions impair the quality of Gandhi's thinking. Caste he considers a healthy institution, but its doctrine of untouchability an excrescence and a curse. Any change of religion he deprecates on the ground that each Hindu and Moslem should be loyal to his birth. Mahomet commands his profound admira-Idol worship he would permit as part of human nature and not sinful, asserting that no Hindu considers an image to be God. He believes in one Supreme Being, but prays to Shiva, God of Mercy, for the forgiveness of his sins. He calls ing played with fire and that he knew all monkeys "these cousins of ours," and exalts the cow to a central place in Hinduism as both providing vegetarian diet and enjoining man to realize his identity with all that lives. He knows that vice is practiced in all great Hindu shrines, yet he loves that faith.

His Trading Spirit

Something of a mystic, passionately patriotic, in later years desperately ascetic, withal professing and doubtless believing himself to be unselfishly sincere, Gandhi reveals his trader caste by the shrewdness with which he employs his sincerity, and all these rôles to enlist the susceptible East and sympathetic West in promoting whatever his own mind has decided is desirable and therefore right and feasible. Styled "a saint in politics," which he never divorces from religion, he capitalizes what Milton calls "the irresistible might of meekness"-a most effective weapon in India whose vast and very largely illiterate population, chained in poverty and superstition, is easily awed by holy mystics promising relief, or excited by enthusiastic politicians proposing full participation in government.

But more than once Gandhi has been bitterly disappointed to discover that their excitement can as easily turn into fanatic outrage beyond his power to control, their methods utterly repudiating his chief prin-"Non-violence." Then he hastily cancels his orders and undergoes fasting for the purpose of generating in himself and them a purer "soul-force," his term for corporate moral or passive resistance which he has been the first political leader to conceive and organize. He admits hav-

but claims it was small in comparison with the oppression which called it forth. Confessing his personal guilt and penitence for the bloodshed, he nevertheless declares he would do the same again, hoping of course for more pacific results. Because he courted arrest as a martyr it has followed less often than otherwise we should

Advocates Some Worthy Reforms

Many of the Gandhi objectives are very worthy reforms, such as repressing the sale of liquor and habit forming drugs, lessening the heavy taxation, elevating womanhood, introducing representative government, and terminating Hindu-Moslem antagonism. But all look simpler on paper than they prove in practice, and the last one entails a fundamental alteration of religious doctrine. Moreover, he is in revolt against modern civilization and would do away with all railroads, telephones and telegraphs, hospitals, doctors and lawyers, for he idealizes the past and likes the plough of five thousand years ago! However, no nation can today lead the simple life or avoid the influence and competition of the rest of the world.

In spite of his education Gandhi fails to perceive the inescapable complexity of twentieth century government, manufacturing and commerce. Most of all he underestimates human sin and its handicapping effects, especially when clothed with the sanctions of religion as in Hinduism, and therefore he refuses to surrender his will, or dedicate his undoubted talents, to the requirements of God in Christ.

Letters to the Editors

I. Concerning the Confessional

Los Angeles, Calif.

Editors, Moody Monthly:

Concerning the article in your MONTHLY, written by a lady, formerly a Romanist, criticizing a filler in your issue for December entitled, "Confession-To whom," I would say that I agree with her, that there is no price asked in the confessional directly, but indirectly.

You cannot get salvation in that system unless you pay. No priest, no sacrament;

no sacrament, no salvation.

When a penitent goes to confession the priest hears the sins from his lips and gives absolution. He then gives the penitent a slight penance, which he must perform, such as making the stations of the cross, saying five "Our Fathers," and five "Hail Marys," and giving an alms to the church. The penitent is not forgiven unless he performs the penance imposed upon him by his ghostly father, who sits in the confessional, as God, judge, and physician of the soul.

It is utterly impossible for any Protestant to understand the influence the dogma of auricular confession wields over the minds and consciences of Roman Cath-They are taught to believe that Jesus Christ instituted it, and that confession is essential to salvation.

The Romanist believes that Jesus Christ died for sin, and by doing so made it possible for man to escape the eternal punishment due to sin, but he knows nothing of Jesus as a personal Saviour, as the "one mediator between God and man" (1

They place their dependence for salvation upon the sacraments of the church, and the judicial power of the priest to forgive their sins.

In this way the Church of Rome makes the priest higher than God. While acknowledging that God forgives sin yet by teaching that confession to the priest is essential to salvation, she simply makes God second to the priest. The priest really forgives and God simply ratifies the absolution pronounced-"Ego te absolve, I absolve thee."

If you were to ask a Roman Catholic priest where and when his church first received her doctrine of auricular confession, he would refer you to the words of our Lord, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained." And he would tell you that when Christ made use of these words He not only instituted auricular confession, but gave judicial power to his apostles to forgive sin, and that that power has been transmitted down through apostolic succession to the priests of the present day, and they are the only *true ministers* of the gospel.

No one can deny that our Saviour made use of these words, but I deny that by them He instituted the dogma of auricular con-

tession.

Up to the year of our Lord 1215, confession was optional in the Church of Innocent III summoned the fourth Council of Lateran A. D. 1215 and their twenty-first canon reads,

"Every one of the faithful of both sexes, after he shall have reached years of discretion, shall by himself alone faithfully confess all his sins at least once a year to his own priest, and strive to perform according to his ability the penance imposed upon him, reverently partaking of the Sacrament of the Eucharist at least at Easter—unless perhaps by the advice of his priest, for some reasonable cause he should judge that for a time he should abstain from par-

taking of it—otherwise let the living be hindered from entering the church and let the dead be deprived of Christian burial."

Having thus made auricular confession an article of faith, it becomes binding on the conscience of Catholics; and to deny it as essential to salvation is to commit a grave mortal sin, and must be told in confession.

> I remain, yours truly, (Rev.) Henry A. Sullivan.

Mr. Sullivan was formerly a member of the congregation of the Holy Cross, and known as Rev. Brother Rupert, C. S. C.—Editors.

II. Why Protestants are Ignorant of Catholicism

Churdan, Ia.

Editors, Moody Monthly, Chicago, Ill.

The letter from a former Roman Catholic headed, "Be Fair to Roman Catholics," and your reply thereto in a recent issue, moves me to suggest a few things for the consideration of your correspondent.

To her question, "Why do Protestants write about Romanism without studying their religion?" I reply:

(1) A large percentage of the teaching of that church is in mediaeval Latin which few can read.

(2) The books in English are of two classes, those written for Romanists themselves, mainly Lives of the Saints, and those written for Protestant consumption only. These are nearly all written by Jesuits, who avoid any but the merest references to the main differences between

Romanism and real Christianity, even to the extent of denying things that are unpopular in this country, but which are taught and enforced in Catholic lands.

Then again, Protestants are hindered from learning much about Romanism because members of that church usually know so little about its real teachings. Evidence of ignorance could be multiplied.

May I remind your correspondent that she begs the question regarding the receiving of money for confessions. Technically, her statement may be true, but she knows that all confessions are followed by penances and a necessary part of a penance is the giving of alms to the church. The priest may or may not get the money directly, but indirectly he does.

only. These are nearly all written by I presume that your correspondent does Jesuits, who avoid any but the merest references to the main differences between and misused by the hierarchy to the

greater glory of the church. It will be used as a part of an extensive propaganda which aims at the elimination of all discussion of the teachings of the church. The abject apologies of such papers as the Literary Digest and the Washington Post prove the far-reaching effectiveness of the hierarchy's power.

In order to test your correspondent's knowledge of Romanism, may I ask if she has read The Doctrines of the Jesuits, by Paul Bert; Roman Catholicism Analyzed, by J. A. Phillips; The Bible or the Church, by Sir Robert Anderson; England's Danger, by Robert F. Horton; How They Kept the Faith, by Grace Raymond; Is Romanism Christianity? by J. W. Medhurst; Rome in Scripture and History, by F. C. Jennings; and The Scarlet Woman, by I. M. Haldeman?

Yours for the whole truth,

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A Heart to Heart Letter to the Readers of Moody Monthly

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Mr. Frederick C. Glass, veteran missionary, who is distributing many thousands of Testaments in

The Million Testaments Campaign For Latin American Lands

1505 Race Street, Philadelphia, Pa.

Dear Friends of Moody Monthly:

On my return from a nine weeks' trip to Latin America, during which I travelled over 10,000 miles, and visited seven countries, there are three impressions that are uppermost in my heart and mind.

1st, THE OPEN RECEPTIVE ATTITUDE OF THE PEOPLE TO THE WORD OF GOD. They receive it gladly. They read it eagerly. It is a new Book to them. Now is the providential moment to flood these lands with the Word of God to produce a spiritual and moral revolution.

2nd, THE URGENT APPEALS OF THE MISSIONARIES AND PASTORS FOR MORE TESTAMENTS. Already 200,000 have been sent out. Others are being printed. But they are calling for more, more—to meet the dire need and the unparalleled opportunity.

3rd, THE FEARFUL MORAL CONDITIONS IN THESE LANDS. In one South American country government statistics place the number of illegitimates at 50 per cent of the population. In another country a missionary estimates them at 80 per cent.

Why is this terrible plague raging in these lands? Chiefly because they have not had the Word of God to hide in their hearts to keep them from sin.

Here is what the Word will do (a missionary gave me the facts at first hand during our tour): A copy of the New Testament was found in a dead man's pocket. It was passed around the neighborhood and the people began to read it. First one was converted and then another and another. Now there is a splendid group of believers, and they are about to organize a church.

One of the converts had three "wives." After he found the Lord he put away two of the women, and was legally married to the third. What was the cause of the spiritual and moral revolution in the lives of these people? It was all the outcome of the reading of A SINGLE COPY OF THE NEW TESTAMENT.

Will you make an investment in the Word of God which He guarantees shall not return void; or will you shrug your shoulders and "pass by on the other side"? Dare we say with Cain, "Am I my brother's keeper?"

May the Lord show you very clearly what share you should have in meeting this crucial situation. And let us pray, pray, pray; and enlist the prayers of others!

Yours cordially in Him,

GEORGE T. B. DAVIS Isaiah 55:11.

Railway men in Argentina who were delighted to get the Testaments.

THE TIME IS SHORT! THE NEED IS GREAT! LET US ACT QUICKLY!



A workman in Brazil who gladly received the Word

You can render splendid service to the cause by sending for Illustrated Sheets and Prayer Cards for distribution in Bible classes, missionary societies, etc., and for mailing to your friends, to arouse interest and enlist intercession.

Mr. Peter Stam, Jr., Treasurer, Million Testaments Campaign, 1505 Race Street, Philadelphia,	M. M
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Missionary Department

William H. Hockman

THE SEETHING POT

To have a world outlook in these days is to have an aching head and a sorrowful heart. To the desk of the writer comes a never ending stream of newspapers, magazines, pamphlets and private letters from literally every corner of the great wide world-China, India, the Near East, Kenya, Natal, Angola, Congo, Sudan, Peru, Bolivia and scores of other places large and small-and from the length and breadth of the habitation of man comes the well-nigh universal dismal note of unrest, disorder, violence and suffering. Wars and rumors of wars, pestilences and famines, up-risings and revolutions are causing the masses of humanity to quail and tremble. As though instigated directly by the hand of a great superhuman agency in the spiritual world, the minds of men in the most remote and

far separated places simultaneously agitated with one common discontent and impulse-an impulse that leads recklessly to social wreckage and moral chaos.

Is the world growing better? One would need to gaze through very strangely tinted spectacles to imagine so. A candid examination of the symptoms indicates that the poor sin-cursed patient is afflicted with a complication of deadly maladies, and about as delirious as any feverridden inmates of a medieval pest house. "The world lieth in the wicked one." world passeth away, and

the lust thereof; but he that doeth the will of God abideth forever." To the child of God, what a comfort to look up in the midst of all this increasing turmoil and know that the coming of his Lord

draweth nigh!

In China

Those who fondly hoped the widely announced unification of all China (a paper fiction) under the leadership of Chiang Kai-Sheh would lead to a glorious new day of tranquility and prosperity, are now confronted by the dismaying prospect of another violent recrudescence of the military malady as various warlords, under the leadership of Governor Yen Hsi-Shan, are mustering their forces for a united stroke to sever connection with the southern group and the government they have established at

Recent information indicates that plans are being laid to restore Peking as the northern capital. Before the Manchurian conquest, some four hundred years ago, the city of Nanking, as its meaning indicates, was the capital of the empire. Here are to be found the Imperial tombs of the preceding dynasty, and here the late Dr. Sun Yat-Sen, "father" of the republic, has recently been interred with great pomp and no little expense.

Should the northern party re-establish themselves with Peking restored to its official standing, the most anomalous situation will then follow. The foreign legislations then would find themselves located in the midst of the camp of one party, while officially recognizing and dealing with the Nanking faction as the rightful government of the country. The gathering storm threatens to be the most bitter and relentless of all the paroxysms through which poor China has been doomed to pass.

Light in the Darkness

Laying the Foundations in India A Christian teacher instructing a group of heathen children

multiply and savagery increase. Peace and safety are two words fast passing out of the vocabulary in all but a few remote sections of the country. from the midst of all this unprecedented suffering there comes the wondrous tidings that never before were the hearts of the common people so open to the gospel, and never before were missionaries so sincerely and enthusiastically welcomed. In their hour of deepest distress the hearts are ready and willing to turn to the message of divine mercy and comfort. And, too, this season of terrible trial is bringing forth the gold hidden in the native church.

But what of the vast areas where Christ has never been named? It is is the outstanding challenge of our day to the young manhood of our home churches.

In India

While displaying a very different type of symptom from China, India is also running a high fever, with more or less incoherence of speech. With its very

variegated history and heterogeneous social fabric, the complication of disorders is more than can be reduced to exact words, but the heart of the whole matter is just plain age-long sinfulness. As individuals, and as a mass, the inhabitants of India are hopelessly yearning and groping for deliverance, deliverance from the ills of life, physical, moral and spirit-ual. In no other part of the world is there more evidence of people earnestly seeking a way of salvation. It should be remembered, however, that people may be very earnestly seeking some way of release from their miseries and yet not be seeking after the Lord.

Some of the ardent leaders of the Nationalist group are attempting to convince the multitudes that their lot would be immeasurably improved if only they could get rid of the presence of the British administrators. After a long period of agitation, Mahatma Ghandi has felt led to initiate a movement for noncooperation with the government by violating existing laws regulating the salt in-In the meanwhile disorder continues to dustry. A serious uprising is likely to

follow. Another factor in the unrest is the strained relationship between Hindus and Mohammedans. Religious and political jealousy and contention gives rise to a state of tenseness that continually breaks out in acts of violence.

It is freely admitted by all that the British Government is sitting on the lid of a seething pot. Retirement is apparently inevitable; but when, and how? And will follow? what Those most familiar with the Indian situation, while fully conversant with the present administrative shortcomings, dread to think of the chaos and

violence that will follow the withdrawal of organized authority.

There is but one ray of hope for India, whether under British control or independent, and that is the gospel of our Lord Jesus Christ. As in China, so in India, there seems to be an increasing openness of heart to the gospel, and never was there so great an opportunity or demand for messengers of the living Saviour as at the present hour.

HOW THE SPIRIT WORKS

Mr. H. H. Coleman, general secretary of the North East India General Mission, now paying an extended visit to the field, writes of a profoundly impressive experience thus:

"One evening I was very tired and somewhat depressed, and after tea I went to our bungalow and requested through our interpreter that all the people leave us to ourselves until the evening meeting. Alone I sought the quiet of the mountain-side back of our bungalow, and

Moody Bible Institute Monthly

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alone I sat watching the setting sun as in gorgeous colors it was sinking behind distant mountains. Bible in hand, I sat mediating upon the day's experiences, when I became conscious that someone was near. I turned and found two boys had silently come and sat down just back of me and were quietly watching me.

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"At first I was somewhat annoyed, as I wished to be alone, but their grave faces rebuked me and I motioned them to come closer and they came and sat as close as they could and looked up into my face. No words could be spoken as we did not know each others' tongue. I took up one of the boy's hands and the look of pleasure in his face showed that there was a mutual language that he could understand, and such a longing came into my heart to speak to them and tell them of the wonderful love of Jesus our Lord, but I was powerless to say one word. The tears came and flowed down my cheeks as I realized my helplessness and remembered their peril. The little lad on my left saw my distress, but of course did not understand it. He laid his head against me and pressed my hand in sympathy, but he did not know what was going on in my heart. I realized during those minutes that I had never before really had a deep longing for the souls of the heathen to whom I was endeavoring to minister, and then and there God revealed to me, as never before, my privilege and responsibility. The great love of God poured into my heart for the lost heathen in a flood of such sorrow that I poured out my heart to God in the first real prayer I believe I ever offered to Him for their salvation.

Revealed unto Babes

"Unmindful of things about me, I had not missed the lad at my right, and, as if in answer to my prayer for these two lads, I was startled to hear singing, and turning I saw the lad that had left my side kneeling on an old grave near by, his little arms extended and his hands clutching the top of the rude stone marking the resting place of someone. The setting sun shone upon his bare body as he knelt there with his little face looking up into the heavens singing one of the sweet Lushi Christian hymns, 'Hosannah, hosannah.' In amazement I sat and listened as he sung verse after verse, all unconscious that anyone was listening.

"What a revelation burst into my soul! It showed me the unseen work of the Spirit of God in the hearts of the children, and from that moment the scope of the work of our mission broadened. and I learned not to limit the results of the Spirit's work in the villages by the written reports.

"Who would have dreamed that these two lads too young to confess Christ according to the rules of the mission, were children of God? Naked and soiled and ignorant, living in a heathen village full of sin and degradation, God had found them and sent them to me to witness to His care and His power to save where there is faithful witnessing of His servants to the saving grace of our Lord Jesus Christ. The next day we entertained the children in the village, realizing as we never did before that 'of such is the kingdom of heaven.'

PRISONERS OF FEAR

"Tragedy and comedy are very close together in the stories heard from or about patients as they come and go at the Margaret Williamson Hospital in Shanghai. Not long ago one of these tragedies was a great sorrow to us all. A Chinese mother was ready to take her ten day old

came in one afternoon and told his wife that she must give the baby away, send it to an orphanage or somewhere.

"Why? Because he had that morning gone to a soothsaver who had told him that the son, this first baby in the family, had a horoscope which was inimical to the father's life and that he must under no circumstances ever be allowed in the parental home. No persuasion on the part of the mother, no appeal to the fa-ther's natural pride in his son, no insisbaby home, proud as a mother could well tence on the part of the nurses that an be of that first boy. The baby's father intelligent man should refuse to be tence on the part of the nurses that an



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For a number of years he was permitted to carry on a work of a vital and evangelistic pastorate under the shadow of a great university. Many students attended his ministry. Having extensive knowledge of the original languages of the Bible and a teacher's eagerness for accurate interpretation, he has

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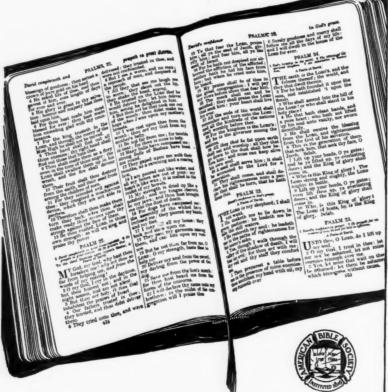
Native workers are eminently adapted for work in Bolivia. As one writer says: "It is as the native Christians return to their homes and give evidence of give evidence of the change in their lives that the work grows."

UNION BIBLE SEMINARY, of Westfield, Indiana, has 15 adult missionaries with 'l3t-children located on four stations in Bolivia, South America. Three new stations in prospect. Two more young men ready to go as soon as funds are available. Contributions are needed to promote the work. Address the Treasurer, Union Bible Seminary, Westfield, Indiana.

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swayed by superstition, could move this young man. The baby simply could not go home.

"A boy is so very important in a Chinese home that the fear must be overpowering when it can mean the banishment of a first born son. The broken heart of the mother was distressing, but in some ways it seemed almost more distressing to see the father, a young intelligent man, so gripped by blind fear. A compromise was, however, finally reached that allowed the mother's sister to take the baby home with her rather than permit him to be given to an orphanage."-From the Missing Link.

CRUELTY OF THE PALE-FACE OVERLORDS

The state (Belgian Congo) has given orders to Chief Kandolo to tie up fifty men and fifty women from his district and send them to the state post at Idiofe, as they were needed, along with many others from other districts, to assist in building a stone road near the seaport of Boma. A state agent told us that every time natives were sent to build a large state road in Congo only about one-fourth of them ever returned to their homes alive after the task was finished. About one-half of them die of starvation; not because of small pay, but because of insufficient food for such a sudden increase of population. The other fourth die of mistreatment. When state soldiers come through the tribe to get men or women for road building they pick out the strongest and most healthy men and women to be found, regardless of husbands and wives left behind. Then these selected men and women are given to each other for the time of their enforced labor.

As we were traveling through this particular district the natives with us said that all along the way the forest was full of black naked figures with bows and arrows, all tense and ready to shoot Chief Kandolo or any messenger of his who dared come their way to tie them up to help build the state road. Our porters kept singing at the top of their voices most of the way so that the men hiding in the jungles would not mistake us for Kandolo. The people all along the way declared that they were determined to shoot Kandolo and have him for supper, should he come their way, just as the people of a tribe north of here have just recently done to a chief whom the state had forced upon them against their wishes.

As we neared many of the villages we saw the people running for their lives through the plains, to hide in the jungles. When we reached other villages we found them absolutely vacant, not a sign of life of any kind, like villages of the dead. Everybody had cleared out at our approach, without our seeing or hearing them. In some villages we found only the sick or dying left who could not escape.

In every town where we camped our porters had a gospel service, singing every hymn and repeating every Bible verse they knew. Then one or more of our Christian boys would give a testimony, after which we gave the gospel message.-Extracts from a letter by Mr. Anton An-



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Thank God for the changes which the Gospel of grace, presched by missionaries, has made in places where groups of devoted Christians are witnessing to the power of the blood. But the other ninety per cot of its one hundred and fifty million souls—"How shall they have without a prescher?"

they hear without a preacher?"

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Pray for Dark Africa

A STIRRING APPEAL

Rev. R. V. Bingham, general director of the Sudan Interior Mission, is now on a visit to the two great fields in which the society has work, Nigeria and Abyssinia. An urgent letter from Mr. Albert Hughes, home director, sets forth a stirring appeal based on a cable communition just received from the field.

"Enclosed you will find a copy of the cable sent us the other day by Mr. Bingham.

Nigerian tour completed. Ingerian tour completed. Leaving for Abyssinia Wednesday. Missionary accomplishment since last visit wonderfully encouraging. October allowances only received today. Disregarding severe shortage whole missionary body unanimously urge uninterrupted sending every approved worker for continuous advance. Challenge home councils and constituency exercise same sacrificial faith.

"This is a heart cry from our Macedonian family on the field. Like Paul, the missionaries are willing to suffer anything in order that the heathen might hear of Christ and he saved

"As far as men and women are concerned we could easily answer the cable challenge. We have at least twenty-five old workers ready to return to the task they love, their rest period being completed. In addition, fifteen new candidates have been approved and could sail at very short notice. Some of these workers have been waiting some time for orders to go forth, but we have been hesitating, owing to the financial testing everywhere and the continued shortage of allowances which we have been sending out month by month.

"The passage in 2 Kings regarding the digging of ditches challenges us. They were to see no wind or rain, yet in the morning the ditches were to be filled with water. The missionaries on the field are digging the ditches, and we on this side are also digging. It has been His privilege very often to fill the ditches for us, and we are to believe He will do it again in our present emergency.'

A REAL MAN'S JOB

Dr. Henry W. Greist has returned to his northern Alaskan station of Point Barrow on the Arctic. Along with other duties, he has been engaged in building a new manse, to replace the one destroyed by fire several years ago. In the pages of his unique paper, the Northern Cross, Dr. Greist gives us a little glimpse into the make-up of missionary life in that far away frigid place. With a little variation in details a similar story of strenuous labor could be written from countless stations in many climes.

It Is a Real Task

"We are professionally trained only (medical), although in our boyhood, wishing to go to Africa as a medical missionary, we did get all the practical information possible, believing that in Livingston's country we would need to burn brick, weld iron, grind grist, bake bread, cook, and knit our own socks, and this in addition to prescribing for men's souls and physical needs as well.

"It is a task. To labor eight hours regularly with our men, six days per week, in cold, fog, rain, snow, blizzard. and then to work in the hospital until 10 P. M., or later, to care for a clinic of fifty patients daily, to look well after the prayer meeting, to preach three times on Sunday to large audiences of Eskimo with a few cultured whites scattered about, to edit the Northern Cross and do all the work ourselves, to teach our son in the fifth grade according to the Calvert method of home instruction, to do the mission bookkeeping so as to win the smile of the treasurer at 156 Fifth Avenue -well, this is a job.

"While we do remove our boots when we retire at night, and that largely from force of habit, yet our hours for rest are so limited that we are sorely tempted to sleep in our working clothes.

"The Lord has abundantly blessed us with health, and thanks to our Quaker ancestry and our careful bringing up, we are not now paying the price of youthful folly on the part of our forbears for our own selves. Nor have we forgotten how to whistle; although as a Quaker boy we were told it was a sin, we find it is a great help up here."

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Across the Atlantic Shadowed in Darkness Lies

The Little Land of Belgium WAITING

centuries ago Belgium flamed up with the Gospel, but the fire was soon snuffed out by the Spanish Inquisition, which soaked her fields with the warm martyr blood —gladly and freely given—of ten thousands of her sons and daughters. Other ten thousands fled, and now for four centuries she has been practically shrouded in the Black Night of Roman Error and Superstition, but-

The Light Breaks Through and Great Numbers are Being Redeemed

TWO OUTSTANDING AND ILLUMINATING FACTS:-

THE CONVENTIONS, 1929.—November 3rd, we closed our Second Year's Bible Conferences, and without exaggeration we can say that it is by far the most encouraging thing that we have seen in our 11 years in Belgium. The Flemish Convention was held at Ghent, and the French at Brussels, and both our halls were filled to overflowing, and scores were converted.

IN GHENT we were compelled to rent a larger hall. The IN BRUSSELS, on the Sunday afternoon, 150 young peo-Spirit of God so fell upon that Convention that the speakers could not continue their addresses; the audience falling upon their knees, and with strong crying and tears, sought for the Presence and Fullness of the Holy Spirit.

ple gathered for a special young people's meeting, and some 65 of these offered themselves in full surrender for service. What this portends for Belgium, who Unquestionably "Great Things!"

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the Monthily which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

HEBREW CHRISTIAN CONVEN-TION

The sixteenth annual conference of the Hebrew Christian Alliance of America will be held in Chicago, June 9-14. All sessions will be conducted in the Buena Memorial Church, corner Broadway and Sheridan Road. Morning, afternoon and evening sessions will be held, the latter being especially planned for the public. Dr. John Timothy Stone is to give the opening address on Monday evening. Those who have the conference in charge are requesting special prayer for this important gathering.

CONVENTION OF MEN'S BIBLE CLASSES

The eighth annual convention of the National Federation of Men's Bible Classes will be held in Washington, D. C., Saturday and Sunday, June 7 and 8. It is expected 25,000 men will participate Saturday afternoon in the parade down historic Pennsylvania Avenue. Speakers of national prominence will address the mass meeting to be held Saturday and Sunday evenings. There were 10,000 men present at the seventh annual convention at Baltimore last year.

COLLEGES AS SEATS OF LEARNING

In recent months a number of university presidents and college deans of exceptional experience have launched vigorous attacks upon various features of educational theory and practice. President Lowell, of Harvard University, condemned "the tendency to make a fetish of degrees," and proposed to abolish the ancient degree of master of arts. However, he would retain the degree of Ph.D., upon which other educators have cast ridicule. Dr. Lowell wishes to encourage and shield the conscientious scholars, the seekers of knowledge for its own sake, and he objects to the association of such students with the less ambitious majority.

President Baker, of the Carnegie Institute of Technology at Pittsburgh, draws a more general indictment against the American institutions of higher learning. He is of the opinion that "too much thought is given to the formal side of education and not enough consideration for sound knowledge as an end in itself." He thinks, further, that in training teachers there is too much emphasis on pedagogic and psychological preparation and not enough on qualities essential to successful and inspirational teaching.

Dean Berry, of the College of Arts and Sciences of John Hopkins, complains of the waste of priceless years in the colleges of the country. "A great deal of time is being lost," he says, "some because of worthless

courses and some because of antiquated methods of teaching."

One bold western college president is advocating a radically new type of undergraduate and graduate school, which would confer no degrees, would have no fixed term, and no formal graduation and which would bestow no honors. Only students desiring to acquire knowledge would attend that type of college. They would study as long as they liked and take such courses as they liked.

The dissatisfaction felt and expressed by so many educators furnishes the best argument for the proposed experimental college. It might advance notably the science and art of education.—Chicago Daily

REV. WILL H. HOUGHTON SUC-CEEDS DR. STRATON

Rev. Will H. Houghton who accepted a unanimous call to the Calvary Baptist Church, New York, in March, has entered upon his duties. Mr. Houghton was formerly pastor of the Tabernacle Baptist Church, Atlanta, Ga., to which pastorate Dr. Len G. Broughton has now returned.

The "new" Calvary Baptist Church, now in course of erection on West 57th Street, is to be a combined sixteen-story church hotel building, in which the church quarters will be housed. It will be ready for occupancy this fall.

DINOSAUR VS. HAYRAKE

What will the new Spanish dictator have to say to the Madrid scientists who have been so badly fooled in Morocco? These learned men let the world know—reluctantly, of course, as becomes men who are modest as well as great—that they had discovered the remains of a great dinosaur which had crept about the world a few centuries ago, and were piecing together the somewhat scattered remains. Apparently a defunct dinosaur occupies a good deal of ground, but these were zealous men and tackled their work with utter disregard for union hours or regulations.

But something happened; there came a lull in activities in this particular salient of the scientific front, and then the utter rout of a cherished theory. Reluctantly, word was sent back home to Madrid that the skeleton-like thing probably was not a dinosaur at all. Why? And then out came the whole humiliating story-humiliating to science, and to Spain. One section of the monster, in quite a remarkable state of preservation, bore the name and trademark of a well-known Chicago firm of implement manufacturers. Even science could not explain away this. Admitting that a dinosaur-even a thoughtless and uninformed dinosaur-which lived a few thousand years ago, and knew nothing of cal-

ories, might be careless about its diet, it hardly could have assimiliated a modern hayrake, made in Chicago. What did the Riffs of Morocco want with hayrakes, anyway, and why should they leave such implements lying in the way of a little landslide that happened not so long ago—at least not so long ago as to justify the theory of contact with reptiles and other strange things that are now extinct?—
Toronto Globe.

"CATCHY" SERMONS

For twenty-six years I have read the Los Angeles Times, but in all these years have never read anything to compare with an article this morning regarding an address by Dr. G. A. Coe, under the caption, "Ministers Hear Criticism." Dr. Coe says: "Opinionated preaching and 'catchy' sermons, even if sound from a biblical and ethical standpoint, which they usually are not, are nearly always false in psychological assumptions. Evangelistic attempts to point out to people a short cut to spirituality are futile because no such short cut exists."

I would suggest to Dr. Coe that he read some of the "catchy" sermons of Jesus Christ. For instance, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Or of Paul to the Philippian jailer, in response to his question: "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved."

It doesn't take much intelligence to criticize and attack the men, churches and institutions which believe in the Bible as the infallible Word of God, but these "sigh-Coe-logical" speakers are always ready to take an offering from the church members whom they have bewildered by their sophistry.

It might be a great help to Dr. Coe if he could attend the Moody Bible Institute—of which he speaks so disparagingly.—T. C. Horton in the Los Angeles Times.

PLENTY OF MONEY, BUT-

Money seems to flow in this country in unmeasured streams. Note some of the ways in which it is spent. To operate the pleasure automobiles of the country costs their owners \$3,500,000,000 a year. For tobacco \$2,000,000,000 is spent, while \$1,000,000,000 is eaten up in candy, and \$750,000,000 is spent for soft drinks. None of these things, except a part of the automobiles, can be considered necessities. The most worthwhile cause for which men spend money is the church. The gifts to all churches, for all causes, is \$469,000,000. This is a large amount, but compare it with the other items, and it ought to make Christian people bow in shame.—Presbyterian of the South.

NO MONEY FOR MISSIONARIES

The Southern Presbyterians have found it necessary to reduce their missionary force by eighty-eight missionaries and a number of native workers. The Southern Methodist church has had to recall 200 of

Moody Bible Institute Monthly



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Capt. Wallis























Dr. Philpott May, 1930





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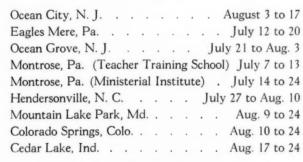


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its missionaries and to dismiss hundreds of its native workers. According to Bishop Edgar Blake, of the Methodist Episcopal church, the service income of that denomination for last year was \$814,000 below that of 1928; and \$8,000,000 below receipts of 1920. In nine years they have decreased their appropriations by more than fifty per cent and now will add a decrease of nine per cent. They have recalled 328 missionaries from the foreign field and dismised 4,219 native workers. They have closed 1,500 day schools and shut the doors which offer an opportunity to 40,000 children to rise above the darkness of heathenism. They have closed 2,000 Sabbath schools in which 127,000 children and youth received Christian training. Similar reports are coming from a number of other churches in this country. What is the meaning of this situation?-United Presbyterian.

THE DIVORCE EVIL

The divorce evil, in my opinion, is one of the most important problems facing the American people. I have watched with heavy heart our steadily and ominously increasing divorce rate, which today is far greater than that of any other nation. We lead the world in divorces today. Japan, which for many years had this unenviable distinction, has yielded to the so-called Christian United States of America.

In the United States divorce is spreading with alarming rapidity. It has permeated every walk of life and is prevalent among every class of people. If divorces multiply at the same rate in the future as in the past—and there is every indication that they will increase faster—then before many years have passed we shall have annually in the United States 275 divorces per 100,000 population, or 1 divorce for every 5 marriages.

England stands in bold contrast with this country. In 1919, with a population of 88,000,000 she granted only 5,763 divorces, or 15 per 100,000, while the United States in 1916 granted 112,036 divorces, or 112 per 100,000 population. During the twenty years ending 1906 Ireland granted only 19 divorces, or an average of less than 1 absolute divorce a year for her entire population of about 4,500,000 souls.

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As a matter of fact, it has been said that the United States granted twice as many divorces during the last thirty-five years as all the rest of Christendom combined—yes, actually more than two times as many divorces among 100,000,000 Americans as among the 400,000,000 souls of Europe and other Christian countries.—Walter L. Wang, in Lutheran Church Herald.

RELIGION AND THE REPUBLIC

Our civilization was established, our government was founded, by men of a religious cast of mind. If they were not all personally religious, their mode of thought had been fashioned in a religious atmosphere. No form of ethics other than taught from the pulpit and at the fireside by religious fathers and mothers has had any serious hold on the American people. And in the decay of religious influence we may find much of the explanation of the loosening of moral ties and consequent growth of vice and crime in this country.

Religion has been pretty much dropped out of the scheme of things American. The family prayer that used to be first on the day's program in most American homes would be regarded as a curiosity today. The discipline maintained in the churches of a half century ago would today be inconceivable. People do not much talk about or think about religion.

Yet what subject could be more important to thoughtful men than destiny? There can be no intelligent philosophy which leaves out of consideration the thought of a Creator.

Reverence for God and worship of God becomes the natural act of every normal human being, and the discovery of His laws and His plans for life and destiny is the duty of every thoughtful man and woman.

The religious institutions now existing represent the effort of our fathers to discover and apply the divine will. Easy enough it is to pick flaws in them, to quarrel with their doctrines and their practices, but they represent more thought applied to this first of problems than most of us have ever given to it. There are fields in which pulpits are no better instructors of humanity than other existing agencies. Secular topics can be as intelligently discussed by editors, statesmen and lecturers as by preachers. But surely no minister of the gospel afire with his real message could lack a hearing. The importance is to measure up to the importance of the message.-National Republic.

The simple faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve it and thereby do wrong, what of our future?—Chauncey M. Depew.

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According to the last annual report of the Institute of International Education, there were 9,685 foreign students in the United States during the academic year They came from more than one hundred different countries or colonies. No continent or major division of mankind was without its representatives. These students were distributed among 245 different colleges and universities in all parts of the United States, north, south, east and There were twenty institutions each of which had more than one hundred foreign students enrolled. The opportunity presented to the forces of religious and social idealism by the presence of these foreign students in our midst can hardly be exaggerated when it is realized that it is from their ranks that the leadership of tomorrow in all lands will largely come .-News Service of Religious Press.

DORAN EXPLAINS DENATUR-ANTS

Dr. James M. Doran, federal prohibition commissioner, denies that denaturants used in industrial alcohol are the cause of

Answering certain members of Congress who have made wide assertions that many deaths are caused by drinking industrial alcohol in which there are denaturants, Dr. Doran said that the majority of deaths from drinking beverages made from diverted alcohol have as their cause alcohol poisoning due to over-drinking rather than to any specific poison placed in the liquor.

Dr. Doran, who is an expert chemist, declares that the small percentage of wood alcohol used in denaturing formulas for industrial alcohol is not enough to cause the death of a person who tries to convert the industrial alcohol into a beverage, and that before a person could die from the toxic effects he would have to consume enough of the beverage to kill him through alcoholic poisoning. Wood alcohol is employed in only seven preparations. More than a year ago he ordered all poison save wood alcohol taken out of the formulas.—The American Issue.

"IS THE SUNDAY-SCHOOL DOOMED?"

Prof. Conrad Henry Moehlman, of the Colgate-Rochester Divinity School, contributes an article to the current number of the Crozer Quarterly on "Is the Sunday-School Doomed?" By carefully gathered statistics he proves that the ratio of Sunday-school pupils to church members declined in practically all denominations between 1916 and 1926, except among Southern Baptists. The percentage of increase in church members and Sunday-school pupils as it particularly concerns Baptists in that ten-year period is as follows: Northern Baptists increased in membership 3.6 per cent and in Sunday-school pupils 1.1 per cent. Southern Baptists increased in church membership 30.1 per cent and in Sunday-school pupils 40.8 per cent.

Are we facing a growing indifference on the part of many members of Christian churches toward their religious educational programs? Are they looking elsewhere for their religious education?-Watchman-Examiner.

THE DISCOVERY OF A NINTH PLANET

The imagination of the dullest mind is stirred by the confirmed report from different astronomers that there is discovered after long search one more body that revolves around the sun. We had been taught that the list of such worlds was complete with Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and now a nameless child comes into recognition as a protege of the sun. A great secular paper has an editorial on this startling discovery, in which the writer says that it was all secured by faith, and faith as it is set forth in the Word of God. Several men searching the heavens through their powerful machines had discovered certain phenomena which they believed would not exist were they not produced by the presence of another and unknown plan-The editor argues very cleverly that by the same process of thinking we come to an asurance that there is another world beyond this interrupted life, which is yet to be discovered and explored.-The Presby-

DANGEROUS CHILD EVANGELISM

Children should be converted. should be taken into the church when converted and should be trained in the service of Christ. One of our great sins in the past has been that we let children grow up and become hardened in sin before making any effort to get them converted. Childhood is the best time to reach people with the gospel of Christ.

But what I object to is getting children together in a public service by themselves or with others, working on their emotions, getting them to make a profession under emotional stress and then taking them into the church on such a profession. Skilful manipulators can get them to make such a profession, but such a profession by no means guarantees their conversion. The emotions of children are easily stirred and they will follow one another.

What children need is instruction in home, in Sunday-school and otherwise in the elements of Christian truth, to be brought under the influence of gospel preaching, to be personally dealt with in the matter of accepting Christ, and then carefully examined and instructed by parents, Sunday-school teachers and pastors before being taken into the church. Certainly children should be converted and join the church, but they should not be herded in under emotional stress without conversion.

—Professor W. T. Conner, in the Western Recorder.

THERE IS BUT ONE CHRIST

Every effort to make Christ appear natural by striking out the supernatural only succeeds in making Him unnatural. Every attempt to make Him historical by ignoring the facts recorded in the four Gospels only succeeds in making Him unhistorical. We have Christ in the four Gospels, and outside of that, silence and darkness.-Clarence Edward

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THE WARMTH OF THE HAND

"Don't forget that the warmth of the hand will increase the diameter of the shaft," is one of the "Don'ts" published in a little book for mechanics. If the touch of the human hand can move cold iron or steel, what may we not expect when it touches the hand of another human being?—Record of Christian Work.

+ + +

"SAVED BY GRACE"—KEPT BY HIS POWER

Two brethren who differed on the question of the believer's safety in Christ were discussing the question, and one said to the other:

"I tell you a child of God is safe only so long as he stays in the lifeboat. He may jump out, and if he jumps out he is lost."

To this the other replied, saying: "You remind me of an incident in my own life. I took my little son out with me in a boat. I realized, as he did not, the danger of his falling or even jumping, into the water. So I sat with him all the time, and all the time I held him fast, so he could neither fall out, nor jump out, of the boat."

"But," said the first speaker, "he could have wriggled out of his coat and got away in spite of you."

"Oh," said the other, "you misunderstood me if you supposed I was holding his coat; I was holding him."—Christian Courier.

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WHERE THE TUNNELS ARE

Someone has said, "Railway companies do not make tunnels in sidings: they are always on the main lines that lead somewhere." In life's journey tunnels are on the main lines; not on the little sidings. Tunnels of hate from the world, tunnels of temptation from the devil, tunnels of trial from God Himself, are in the experience of those running on the Great Trunk Line of Heaven. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:12, 13). "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6-8). It was because Job was on God's main line that he found so many tunnels.-William Luff.

HE KNEW WHAT TO ASK FOR

For every one that asketh receiveth.— Luke 11:10.

For nearly fifty years Dan Walker was the colored sexton of a church in Eufaula, Ala. Many pastors had come and gone, but Dr. Wharton was a great favorite with Dan. When he was called to a larger work, and another preacher came to the charge, some one asked Dan what he thought of the new preacher. "Well," said Dan, "I like him purty well, but when it comes to praying, Dr. Wharton he axed Lord for things our new preacher don't chen know de Lord's got!"—Alabama Baptist.

+ + + TO BE NEAR

There is a story of a young artist in the studio of a great painter at Rome many years ago. He had much talent, and his friends urged him to establish an independent studio of his own, and predicted for him wealth, success and fame. But he said: "No, I have found my master. I want to paint like Raphael, and to do that I must be near him so that I may study his method and catch his spirit and listen to his instructions. I have no other ambition than to be like him."

This is the Christian ideal also, to be near Christ that we may be like Him, finding greatness in service with Him who came not to be ministered unto but to minister.—Homiletic Review.

+ + +

THIRD-, SECOND-, FIRST-CLASS

The journey of the Christian life is in three sections; each superior to the other—third, second, and first. Third class: The present life in the earthly tabernacle—a body of humiliation. In this we groan and are burdened. We are crippled in our service, in our communion, in our energies. There are limitations and sorrows in our time condition—one of imperfection and sin. Blessed traveling! but not to be compared to the second.

There is the middle or intermediate state existing between death and resurrection. The saint in his spirit is there with Christ; the body is in the grave. To be thus absent from the body and present with the Lord, is an immense gain; but Paul did not desire it. There is something better.

The first-class section of the journey is the last, best, and longest. The risen and glorified condition. This state of everlasting blessedness is introduced and established by Christ at His personal coming for His beloved people—raising the rightcous dead and changing the living. "Blessed and holy is he that hath part in the first resurrection." Happiness and holiness will then form the abiding state of the redeemed.—William Luff.

"THOU GOD SEEST ME" Gen. 16:13; Isa. 58:11

The biographer of Bishop Watts-Ditchfield relates that when he was a child he was one day in the house of a very old woman, who asked him to read a framed text, "Thou God seest me." Then she said: "When you are older, people will tell you that God is always watching you to see when you do wrong, in order to punish you. I do not want you to take the text home, and to remember all your life that God loves you so much that He cannot take His eyes off from you."—Thos. C. Muir.

AN INSPIRATION FOR THE CHRISTIAN

Next time you go to Washington, take a moment as you leave Union Station to step a few paces to your right and look at the facade of the United States Postal Building, and there read this legend, carved high above the nearest portal, describing the United States mail service:

Messenger of Sympathy and Love, Servant of Parted Friends, Consoler of the Lonely, Bond of the Scattered Family, Enlarger of the Common Life.

Does that not also describe the disciple of Jesus Christ, especially as you think of him as a "letter of Christ"? Does it not make life seem bigger and more worth while if a fellow can be all that?—S. S. Times.

* * * * "HE FOUND NO PLACE FOR REPENTANCE"

A remarkable instance of the penalty of success is reported by persons living near Jamestown, N. Y. For many years a colony of American eagles had made its home near the shores of Chautauqua Lake. They had not been molested and had grown bolder in their depredations.

Not long since one of them was noticed hovering over the lake, and its graceful flight was watched by several persons. Suddenly it darted with lightning rapidity toward the water, catching in its talons a muskallunge two feet or more in length, and weighing probably ten pounds. There was a clash and splashing of fins and feathers, but slowly the bird rose in the air with its captive dangling and wriggling below. When at a height of about 1,000 feet the bird, still clinging to the fish, began to sink slowly toward the lake again gaining speed as it descended, and finally fell with a splash in the water. Later, the bird and fish were found together dead.

The eagle had evidently found the fish too heavy to carry, but had been unable to drop it, owing to its claws being so firmly imbedded in the flesh that it could not release its hold, and as its strength gave way it sank into the water whence it had sought its prey, and was drowned. The very tenacity with which the eagle grasped its prize prevented it losing it when it wished to do so.

It is often so with men who discover when too late that some eagerly coveted prize is proving fatal to them.—Watchword and Truth.

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Practical and Perplexing Questions

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

OUR NEED OF A SAVIOUR

S. R. E., Westminister, Md.

Question: Why do we need a Sav-

Answer: Because we already are lost. John 3:18, 36.

STRONG DRINK

C. G., Sewickly, Pa.

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Question: Does not Deuteronomy 14:26 sanction the use of intoxicating liquor?

Answer: Yes, it does; but under a specified condition. The money to be used in the manner described was tithe money (the second tithe) and the strong drink and the wine were to be drunken in the presence of the Lord. Would not this requirement make excess and drunkenness impossible?

DEATH FOR THE BODY

R. B., Elmer, N. J.

Question: How can the body be said to be dead (Rom. 8:10) when the heart still beats and the blood still circulates?

Answer: Not yet actually dead, but "as good as dead," since sin results in death. Physical death is a certainty. Yet when our redemption is completed there will be life even for our bodies (v. 11).

ANOINTING WITH OIL

J. S. Y., State Line, Pa.

Question: Kindly give me a brief ex- A. C. C., Appleton, Me. position of James 5:14, 15.

Answer: The one prayed for is a Christian. He was to send for the elders. The "elders" were the highest church officials. We do not know the kind of oil employed, but probably olive. The injunction implies that the gift of faith and the gifts of healing were still manifest in the church (1 Cor. 12:9). It also is evident that it was the practice to combine means with prayer. Oil as a medicinal agent was sometimes used by the Twelve (Mark 6:13). Both oil and wine were used by the Good Samaritan (Luke 10:34). But evidently the efficacy of prayer was relied upon, rather than the medical properties of the oil; hence the prom-'The prayer of faith shall save the sick, and the Lord will raise him up." Faith of this sort is not merely assumed, or asserted, or worked up, but is the gift of the Spirit. You ask how we can know it is the will of God to raise up the sick? The reply is that we cannot certainly know beforehand. This is a matter to be left to the wisdom and power of God. The writer knows of one godly minister who was miraculously healed by following these directions, and another equally godly one who was not healed.

THE PASSION PLAY

O. B. W., Boyerton, Pa.

Should Christians attend I. M. D., Greencastle, Ind. Question: the Passion Play at Oberammergau?

Answer: We cannot understand why any spiritually minded Christian should want to do so. It seems to us sacrilegious to attempt to reproduce the scene of the crucifixion of our Lord. Can people who really have sensed the sufferings and agony of our Saviour upon the cross want to make a spectacle of Him? Indeed is not this project at Oberammergau now largely a commercial enter-

FILLED WITH THE SPIRIT

W. M., Chicago, Ill.

Ouestion: Does one feel it when he is filled with the Holy Spirit?

Answer: He may, and again he may not. This is not an experience to be determined by our feelings. Our emotions are not the proof, nor are we to seek emotional Christian experiences. Our emotions are valuable only as they impell us to do what the indwelling Spirit prompts. One test of being filled with the Spirit is our continuous and wholehearted obedience to Him. Self will be dethroned, and Christ enthroned. If we are filled with the Spirit some of the fruit of the Spirit will be manifest in our lives (Gal. 5:22, 23).

THE INDIVIDUAL VERSIONS

Question: What is the psychological effect of the many new and independent versions of the Bible upon the laity? Do they tend to strengthen our faith in the Scriptures as the inspired Word of God? Could one win souls for Christ by using Moffatt's translation?

Answer: In our judgment there has been no need of these individual and irresponsible translations. The King James and the Revised Versions were the work of a number of carefully selected scholars. Thus we have the results of honest, combined scholarship, instead of the scholarship of a single individual who arrogates to himself the ability to produce a better translation than that of many minds. Such translations have always been colored more or less by the personal opinions of the individual, although the truth may still have spiritual power in them.

JESUS' BRETHREN

A. H. F., Lock Haven, Pa.

Question: Who are the brethren of our Lord mentioned in Matthew 25:40? Answer: Not the spiritual brethren mentioned in 12:49, but probably the

Jews. Preceding this judgment upon the living nations will be "the time of Jacob's trouble," the time of the Great Tribulation. During that approaching period of persecution Gentiles will doubtless have many opportunities to befriend Christ's brethren according to the flesh. Is it not significant that Matthew opens his Gospel with the words, "The book of the generation of Jesus Christ, the son of David, the son of Abraham"?

THE SURPASSING GREATNESS

Question: Will you kindly explain Matthew 11:11?

Answer: John the Baptist was the divinely chosen herald of the coming of the long-expected King. His mission exalted him to a position equal to the greatest of Old Testament worthies. Yet he simply helped to prepare the way for the inauguration of the kingdom of heaven. Actual membership in that kingdom, with all of its honors and privileges and blessings, gives each member a greatness exceeding that of John the Baptist. Not only is this greatness one of position, but also of character, as the spiritual birth surpasses and supercedes the natural. To be born of God is far greater than to be born of a woman.

DID PAUL COMPROMISE?

A. F., Chicago, Ill.

Question: How do you harmonize Acts 21:26 with Galatians 2:18?

Answer: Bear in mind that this inci-

dent immediately follows the approval of the brethren and elders of the ministry of Paul (vv. 17-20). The question at issue was not personal salvation (as in Galatians) but of doing a harmless thing in order to conciliate the Jews who were misinformed about Paul. It was a transition period, during which he was selected to bear the name of the Lord before Gentiles, and kings, and Israel (9:5). The leaders of the church at that time saw no inconsistency in their continuing to offer the Temple sacrifices. To their minds, what they suggested to Paul (vv. 22-24) was not compromising the truth. Paul purified himself ceremonially in order that he might be able to present himself in the Temple. Furthermore, Paul himself says that "to the Jews he became as a Jew, that he might gain the Jews" (1 Cor. 9:20).

A SECOND CHANCE

A. W. B., Minneapolis, Minn.

Questions: (1) If God has a plan for every individual life, is it possible to fall short of that plan through sin or lack of co-operation? (2) Is there such a thing as God giving that individual a second chance? (3) Is it wrong for a Christian to make a vow to God?

Answers: (1) Although God apparently has a plan for the life of each individual, one which is best adapted to that individual and hence the way for him to achieve his truest success, yet the individual is free to co-operate with God, or through disobedience and other sins make a partial or total failure of his

life. He may even be a Christian, yet have nothing permanent to show for all his activities (1 Cor. 3:10-15). (2) Yes; such was the case with Jonah. Jonah disobeyed God, but when he repented and cried to God, he was given another chance (chap. 2), that is to say, another chance in this life, not in that which is to come. (3) Very little is said about vows in the New Testament except to condemn the abuse of them. Upon two occasions Paul subjected himself to a vow in order, probably, that he might not unnecessarily offend his Jewish brethren (Acts 18:18; 21:24, 25; 1 Cor. 9:20, 21).

MONEY AND THE "BOARDS"

W. J., Clay Center, Kan.

Question: Some of our ladies refuse to give their money to missions through our church board, saying it helps go to support modernists. I say that so long as we are under the board we ought to stay on the job, whether we like it or not. Who is right?

Answer: This is a situation that is troubling many, but it is a matter for each individual and each church to decide for itself. Opinion and practice are divided, just as in your church. As to your being "under the board," I may say that in your particular denomination the missionary board is an elective body, has no official authority over any individual church, and can merely make suggestions. The primary questions for each individual Christian are, How can I in my giving honor the great Head of the Church? What men and objects shall I support which will bring the true gospel

to a lost world? Do we not become party to the sending of modernists to the mission field if we give money which we know goes in part to their support? And if we continue to give our money to church boards upon which are modernists, do we not thereby tacitly approve of

SECOND COMING LIVING

H. M. K., Portland, Ore.

Question: Since the Lord's coming may be near at hand, is it all right for a Christian to build a home? The lot is already paid for and the owner has a steady position.

Answer: While the Lord may come at any moment for His Church, it is also true that His coming may be delayed indefinitely. Your question reveals the wisdom of the Lord in not revealing to His Church the exact time of His return. Since the time is unknown to us we are warranted in building homes and laying plans for the future. Meanwhile we are to so live in the expectancy of Christ's coming that it will find us always ready to go to meet Him when the summons comes.

DIFFERENT GOSPELS

N. M. W., Arkansas City, Kan.

Question: Will you please explain the difference between the "gospel of the kingdom," the "gospel of the grace of God," the "everlasting gospel," and the "gospel of the glory of Christ."

Answer: It is well to bear in mind the word "gospel" means "good news." The good news of the kingdom has particular reference to the visible kingdom

which is to be established when Jesus Christ returns, but may also have a present reference. The "gospel of the grace of God" is the content of the present offer of salvation by grace to all mankind. The "gospel of the glory of Christ" (2 Cor. 4:4 R. V.) refers to the glory of the person of Christ, "who is the image of God." Satan is represented as busy blinding the minds of the unbelieving lest they should thus behold Christ. The 'everlasting gospel" will be proclaimed not by human agency but angelic (Rev. 14:6); nor does it belong to the present time but to the period of tribulation during which this age will end. This message is contained in Revelation 14:7.

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SALVATION, FREE-WILL, PRAYER M. G., Chicago, Ill.

Questions: (1) Does God give us grace to believe? (2) If so, is our will really free? (3) Is God not partial in the sense that He seems to make special effort to win those who are specially prayed for? (4) Since God has promised to give us those things we ask according to His will. and since it is His will that all should be saved, does He not break His promise when those for whom we pray are not saved?

(1) Rather, the gracious Answers: influence of Holy Spirit enlightens men and seeks to persuade them to believe on Jesus Christ. (2) God does not compel us to believe. We are free to accept or to reject Him. The invitation to all is "Whosoever will." If we refuse to believe, God holds us responsible. (3) Prayer is an appointed agency or channel through which God operates. We do not understand all the mysteries of prayer, but we know that God is both gracious and just, (4) It is not His will, in the sense that it is His purpose, to save all. He wishes all to repent, but it is impossible for Him to save those who will not believe. God never breaks a promise. Prayer according to His will, will be answered, but the time and the way may never be revealed to us in this life.

THE BREAD AND WINE

H. M., Toledo, O.

Questions: (1) In the Holy Communion do the bread and wine become the actual body and blood of Jesus? Can a priest absolve from sin (John 20:22, 23)?

Answers: Such is the belief of those who hold the doctrine of transubstantiation. It is claimed that whenever the appointed priest officiates in the observance of the mass he performs a miracle and offers an actual sacrifice. The miracle is that of changing the bread and wine into the very body and blood of Jesus Christ. The sacrifice follows and is a repetition of Christ's offering up of Himself upon Calvary. The climax of the mass is reached when the priest elevates the consecrated wafer, or "host," and when at the ringing of the bell worshipers prostrate themselves in adoration of the physically present Christ. Very few Protestants accept this doctrine of transubstantiation, with its attendant idolatry, but hold that Christ is actually, though spiritually, present in use of the

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bread and wine, which symbolize His death in our stead upon the cross. You would be interested in a pamphlet by Dr. Gray, entitled, The Worship of the Wafer. Ask the Moody Bible Institute to send you one. (2) No person can forgive sins outright. This power belongs only to God (Mark 2:7, 10). And God does not

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forgive sins by a mere fiat, but solely upon the basis of the atonement for sin, which Jesus Christ made upon the cross. All that an apostle or priest can do is to officially pronounce sin forgiven when the guilty one has met the conditions for pardon as revealed in God's Word (1 John 1:7-9).

HELL A PLACE

J. A. W., Portland, Ore.

Questions: (1) What is your definition of hell? (2) Is hell a place? (3) Where is it located? (4) Why does an all-loving Father permit His children to go there?

Answers: (1, 2) We usually think of hell as the place of the punishment of the finally impenitent. In our very defini-tion of the word we define it as a place. The Hebrew name for this place was Sheol, which means simply the place of the dead. The New Testament word Hades has an equivalent meaning, although in Luke 16:23 it is connected with the place of torment in contrast with "Abraham's bosom." But the place of torment is more accurately depicted by the word Gehenna, which originally was the name of the valley south of Jerusalem in which the city's refuse was burned, and so the word became a synomym for hell (Matt. 5:22). Another New Testament word translated "hell" is Tartarus. It is used only once (2 Pet. 2:4). Here the rebellious or fallen angels are kept until the time of their final judgment. (3) When people go to Sheol, or Hades. they always are described as going down, or descending. We conclude, therefore, that hell is beneath the surface of the earth. Deuteronomy 32:22 speaks of "the lowest Sheol." (4) God does not permit His children to go to hell, that is, to the place of torment. They who go there are not His children (Matt. 25:41; 13:38; John 8:44). Ask the Moody Bible Institute for a copy of a pamphlet by Dr. Gray entitled The Rich Man and Lazarus.

REMEDY FOR APOSTASY

E. R., Hope, Mich.

Question: Is there any remedy for apostasy except judgment? Is not the proposed celebration of the nineteen hundredth anniversary of Pentecost by revivals somewhat like the late Interchurch World Movement?

Answer: When apostasy reaches the incurable stage, only the direct interference of God in judgment can end it, as was the case of apostate Israel. But until then there is always hope that a genuine revival of religion will occur to check it, as in the days of the Wesleys and Whitfield. Such a revival cannot be inaugurated by celebrating the anniversary of the coming of the Holy Spirit upon the Day of Pentecost, but only by the presence of the Holy Spirit in fullness of power at the present time. A church cannot be revived by organization and manipulation, nor by machinery of any kind. The Holy Spirit works upon and through men and women who have humbled themself before God, confessing their sins and crying unto Him for mercy. When the church falls upon her knees then she can and will be in a position to be revived.



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May 11 Jesus Acclaimed as King Matthew 21:1-46

Golden Text:—Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the high-

est.-Matthew 21:9.

The picture presented in this chapter is a dark one. The usual designation "triumphal entry" is unfortunate, for it is only such in appearance. Back of the cry "Hosanna," was being formed the awful cry "Crucify Him." It is possible that the awful word "crucify" was uttered by some of the same persons who cried, "Hosanna." Despite the fact that the people were utterly blind to the meaning of "Hosanna"—save now—God was about to carry out His plan of salvation through the crucifixion of His Son.

I. The Preparation (vv. 1-6).

1. The Sending of the Disciples for

Christ told them just where to go to find it and how to answer the inquiry of the one who owned it. This shows how perfectly Jesus knows our ways. Whether by day or by night, His matchless gaze beholds all we do and think. God uses unlikely and apparently insignificant things in the accomplishment of His purposes. To go and find the ass was a small thing for the disciples to do. The providing of the animal was not man's plan, but the working of all things according to Christ's foreknowledge.

2. The Fulfillment of Prophecy (vv.

4, 5).

Some five hundred years before this. Zechariah had made this prediction (Zech. 9:9). Christ's coming in this way was in exact fulfillment of Zechariah's prediction. This is highly instructive to those who would understand the as yet unfulfilled prophecy. If the predictions of His first coming were thus literally fulfilled, there is no alternative but to believe that those of His second coming will likewise be literally fulfilled; they stand or fall together. The first is established beyond a doubt. The second we should just as heartily believe. The prediction of Zechariah 14:3-11 will be just as literally fulfilled as that of Zechariah 9:9.

3. The Obedience of the Disciples (v.

6).

The request may have seemed strange and unreasonable, but they fully obeyed. The true disciple will render full and glad obedience, no matter how strange the command may seem.

II. The Entrance of the King (vv. 7-11).

1. The Disciples Put Their Garments upon the Ass and Set the Lord upon Them (v. 7).

This act showed that they recognized Him as their King (2 Kings 9:13).

2. The Multitude (vv. 8, 9).

Some spread their garments in the way; others who had no garments to spare, cut down branches and did the same with them, which was just as acceptable. To give what we have and do what we can is all that He demands of us. They likewise shouted "Hosanna," but how soon their cry was changed.

3. The City Awakened (vv. 10, 11). It was a stirring time, but a more stirring time is to come. This will be when the Lord comes in power and glory.

III. The King Rejected (vv. 12-

The immediate occasion of this rejection was the cleansing of the Temple. A similar cleansing had been made some two years before (John 2:13-17), but the worldlings had gone back to their old trade. The matter of exchange was not in itself wrong. To sell oxen and sheep and doves was legitimate, as well as to exchange money in doing it. But doing it for gain was wrong. As soon as the spirit of avarice enters, the house of prayer is converted into a den of thieves. This is fearfully prevalent today. On every hand there is manifest a tendency to secularize the gospel. The envy and jealousy of the chief priests was due to the fact that Jesus was praised. Many today manifest the same envy and jealousy. They cannot stand for another to receive praise when they do not.

IV. The Nation Rejected by the King (vv. 17-46).

Having shown their unwillingness to receive Christ as King when officially presented to them. Christ now turns from them and makes known their awful condition in the following parables:

1. The Barren Fig Tree Cursed (vv.

17-22).

It was on the morrow after His official presentation as He was returning from Jerusalem that Jesus observed the unfruitful fig tree. Because of hunger, He sought for figs and finding none, He caused to fall upon the tree a withering curse. The barren fig tree is a type of Israel. With its leaves, it gave a show of life, but being destitute of fruit, it had no right to cumber the ground. Israel at this time had all the externals, but lacked the real spiritual life which bears fruit. The nation thus stood as a mountain in the way of the gospel. Jesus encouraged the disciples by showing that if they had faith even this great mountain could not stand in their way. All should learn from this that to rest in the forms of religion is to be exposed to the withering curse of Christ's judgment which will one day strike them. The branch that beareth not fruit, He taketh away.

2. The Parable of the Two Sons (vv.

28-32).

Both sons were told by the father to work in the vineyard. The one, like the

profligate publican, refused outright to obey, but afterwards repented and went. The other pretended a willingness to obey, but in reality did not. The first one represents the publicans and harlots. The second the proud and self-righteous Pharisees, the priests and elders. Jesus declared that the publicans and harlots would go into the kingdom before them. It is often true that the self-righteous, the proud legalist, who may even be a member of the church, is harder to reach with the gospel than the profligate sinner.

3. The Parable of the Householder

(vv. 30-46). (1) This was God Himself.

(2) The Vineyard.
This means Israel (Isa. 5:1-7; Jer. 2:21; Ps. 80:9). The Lord went to particular pains to gather out this nation and make it separate, bestowing peculiar favors upon it. This vineyard so well

kept and provided for, did not bear fruit.
(3) The husbandmen.

These were the spiritual guides, the rulers and teachers of Israel, and the members of the Sanhedrin.

(4) The servants were sent for the

fruit of the vineyard.

These were the various prophets whom God sent to the nation. The maltreatment and rejection of the prophets is fully set forth in the Scriptures. They were beaten and killed.

(5) The Son Himself, the Lord Jesus

Christ.

God's only and beloved Son came into their midst. They knew Him to be the Son, but they did not show Him reverence. They cast Him out of the vineyard and slew Him. The chief priests and Pharisees knew this was intended for them. Jesus knew that in a few days He would be crucified. He asked now for their own verdict upon such base ingratitude. He took the place of the judge and pronounced judgment upon them, upon the basis of their own verdict. They not only rejected the kingdom, but the King who was the Son.

May 18

Jesus Teaching in the Temple (Temperance Lesson) Matthew 22:1-22, 34-40

Golden Text:—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself.—Matthew 22:37-39.

In the previous parable, the responsibilities of the subjects of the kingdom were set before us in the light of the obligation to render to the householder the fruits of his vineyard. In this one, the ethic is changed, and the emphasis placed upon the privileges and blessings of the kingdom. The ground presented is high. It is much more than paying rent to a king. It is enjoying fat things at the king's table. Christ's kingdom is infinitely more than a system of laws and regulations to obey. It is a system which provides rich benefits and blessings for its members. It is most important to see that Christ's kingdom makes

Moody Bible Institute Monthly

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Be sure to turn back and read the special announcement on Page 438.

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I. The Marriage Feast (vv. 1-14).

The benefits of the kingdom are set forth under the figure of marriage. The highest ideal of love and friendship known to the world is expressed in marriage

1. The King's Invitation Despised (vv. 1-7).

The previous parable showed the attitude of the Jewish people toward the King up to the crucifixion. This one carries us beyond the cross, even to the present age of the Gentiles. The marriage feast which the king made for his son and to which he invited guests, represents the gracious offer of God to give joy and blessing to certain of His creatures. This feast has been made in honor of his Son and is an exceedingly rich one. Everything is in readiness. The repeated invitations show God's earnestness in seeking to bless men. He presses His invitation most earnestly by repeating it. The attitude of those invited is passing strange and exceeding sinful. They not only neglected it, but made light of it and hurried on to their worldly business, showing their disregard for the salvation of their souls. Some did violence to the messengers of the king, even killing them.

Primarily, this is a picture of the attitude of the Jews from Christ's crucifixion to the destruction of Jerusalem, but it has its counterpart in the day in which we live. Their attitude incited the anger of the king, calling forth his vengeance upon them, even to the burning up of their city. This was historically fulfilled in the destruction of Jerusalem in 70 A. D.

2. The King's Invitation Accepted (vv. 8-10).

When those first invited refused, the king sent his servants to others, for his table must be provided with guests. The Lord's table has been prepared at an infinite cost. Though He urgently invites, He will not compel anyone to accept. Those debarred from His feast were those who had refused His invita-

The King Inspecting the Guests 3. (vv. 11-14).

As a result of this inspection, one was found without a wedding garment. It was the custom for the king to furnish his guests with a suitable garment. Failure, therefore, to conform to the regulation of the feast was an insult to the king. The wedding garment provided for each one invited to the Lord's table is the righteousness of Christ. Only those who are clothed with His righteousness shall be permitted a place at His table.

II. The Wonderful Wisdom of the King (vv. 15-22, 34-40).

That which called forth this wisdom was the effort of the leaders to entrap Jesus.

1. The Tribute Money (vv. 15-22).

The Herodians sought to test His loyalty to the Roman government; therefore, they came to him with the subtle ques-

tion, "Is it lawful to give tribute to Caesar or not?" At this time the Jews were galling under the yoke of the Roman government. For Christ to have answered either yes or no would have involved difficulties. "Yes" would have conveyed the impression of endorsement of the Roman government. "No" would have brought Him into conflict with the government. Christ's reply to this question is the final word on the Christian's relationship to civil government. The obligation of the citizen is to render obedience to civil authority. However, this it not all, but the correct principle of life. Those enjoying the benefits of civil government should support that government, and those enjoying the blessings of God should render full allegiance to Him. This can only be done in worship and praise.

2. Concerning the Resurrection (vv. 23-33).

The Sadducees did not believe in the resurrection. To entrap Him they placed before Him a hypothetical case of a woman who had had seven husbands with the problem as to whose wife she would be in the resurrection. Christ's wisdom was shown in pointing out to them that the source of their difficulty was in their ignorance of the scriptures and of the power of God. The scriptures make it clear that marriage is only for this life; that in the resurrection human beings will be as angels of God in heaven. Among the angels there is no marriage relation. The angels constituted a company, whereas humanity is a race.

May, 1930

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In May. God's purpose as to the race was expressed in the creation of Adam and Eve and their endowment with the power of propagation.

The Great Commandment in the

Law (vv. 34-40).

For the third time in one day the Lord is tried by hard questions. Though the questioners were occupied by wrong motives, we may be glad for the valuable truths set forth in His answers.

(1) The first commandment (vv. 34-

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"Thou shalt love the Lord thy God with all thy heart." This means that supreme and undivided love to God is the first and great commandment. It shows that man's supreme obligation is to Cod. Real righteousness is doing the right thing with God. The greatest immorality is failure to respond to the demands of God.

(2) The second commandment (vv.

39, 49).

This is like the first, in that it centers in love. It is not equal to the first, because the object is finite, whereas in the first the object is infinite. Even then, one is not under obligation to love his neighbor supremely. The measure of love to my neighbor is my self-love. We should love God better than ourselves because He is worthy of all our affections and demands them all. However, love to our neighbor is involved in love to God, since our neighbor bears the likeness and image of God. The one who loves God will love the one who bears His image (1 John 4:20).

4. The Question Put by Christ (vv.

41-46).

The mystery of Christ being the son of David and at the same time being David's Lord put to silence all those who had sought to embarrass Him. Despite their cunning He was able to put them all to silence.

May 25 Jesus Describes the Future of the Kingdom Matthew 24:1-25:13

Golden Text:-Take ye heed, watch and pray: for ye know not when the time is .- Mark 13:33.

This lesson is a part of the well known Olivet discourse, which gives a prophetic view of the course of time from the crucifixion of Christ to His second coming. Two great facts are before us in this prophetic utterance, the destruction of Jerusalem and Christ's second coming. The one is near, having taken place within forty years from Christ's crucifixion; the other is still future.

I. The Prophetic View of the Course of Time from Christ's Crucifixion to His Second Coming (24:1-51).

The order of events in this time are in general as follows:

1. The Moral Condition of the World during Christ's Absence (vv. 1-14).

This is the period covered by the parables of chapter 13.

The Appearance of the Antichrist (vv. 15-26).

The Great Advent (vv. 27-31). In connection with this advent there will be mighty convulsions of nature, the mourning of the tribes of the earth, and the gathering of the elect.

4. Warnings to God's People in View of the Great Advent (vv. 32-51).

The time of this advent is unknown and on the part of many unexpected.

5. Instruction to Believers in View of the Unexpectedness of Christ's Coming (25:1-30).

II. Behavior of Believers in View of the Coming of the Lord (25:1-13).

The teaching in the parable of the ten virgins has continuous application in the present time (1 Thess. 16:18; Titus 2: 11-13).

1. The Equipment of the Virgins (vv. 1-5).

(1) The foolish virgins took lamps, but no oil with them (v. 3).

Lamps signify Christian profession (Matt. 5:16) and oil the Holy Spirit (Zech. 14). Having lamps but no oil shows that they were professors of religion, without possessing its reality. The Christian life is sustained by the Holy Spirit. As soon as a man is regenerated, the Holy Spirit takes up His abode within him. The Spirit's indwelling therefore, is an advance work upon regeneration. The

proof that one is a child of God is that he has the Holy Spirit dwelling within him (Rom. 8:9). The foolish virgins were professors, but not possessors.

(2) The wise virgins possessed both

lamps and oil (v. 4).

They backed their profession with a real life of righteousness. Both the wise and the foolish virgins slumbered and slept. Their eyes had grown heavy and they fell under the spell of sleep (v. 5). This shows that as the present age lengthens, the real and the professing church will cease looking for the coming of the Lord. It is unspeakably sad that so many, even of God's chosen-the wise virgins-should give up the expectancy of the return of the Lord.

2. The Coming of the Bridegroom (vv. 6-12).

(1) The midnight cry (v. 6).

In the midst of the night when all the virgins were asleep the cry was heard, "Behold, the bridegroom cometh." Who knows but what the time of this cry is close upon us?

(2) Activity of the virgins (v. 7).

They all arose and trimmed their lamps. There will be great activity when the Lord comes on the part of both believers and those who only make a pro-

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"Search the scriptures . . . for they are they which testify of me."

PAUL SAID (Of Timothy)

"And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

D. L. MOODY SAID:—

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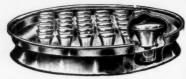
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fession. It will be a day when the reality | HANDWORK MATERIAL of one's faith will be tested.

(3) The foolish virgins' request of the wise to share their oil (vv. 8, 9).

The revelation of Christ will make manifest the genuineness of our faith and expose the folly of mere profession. When the Lord comes it will be too late to mend one's ways.

(4) The wise enter to the marriage (v. 10).

While the foolish were seeking to amend their ways, trying to buy oil, the bridegroom came and those who were ready were admitted to the marriage.

(5) The pitiful petition of the foolish virgins (v. 11).

They begged the Lord to open the door that they might enter to the marriage feast.

(6) The awful judgment (v. 12). The Lord declared, "I know you not." The Solemn Obligation (v. 13).

"Watch, for ye know not the day nor the hour wherein the Son of man cometh." Two solemn facts should engage the attention of everyone.

(1) Entering with Christ to the marriage depends upon faithfulness to the end.

If oil and light be wanting when Christ comes, no admittance will be granted to the heavenly banquet.

(2) Borrowed religion will not avail at that day.

Despite the value of godly companions and associates, they can render no service in the day of Jesus Christ. Personal contact with the Lord Jesus through faith in His blood is the absolute essential.

June 1 Contrast between Faithfulness and Slothfulness Matthew 25:14-30

Golden Text:- Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.-Matthew 25:23.

This parable, like that of the ten virgins, has a vital relationship to the second coming of Christ. In both instances the unpreparedness for His coming on the part of the people is shown. In that of the ten virgins their unreadiness consisted in their lack of the inward life

-absence of the Holy Spirit. In the parable of the talents their failure was to properly use the gifts which God had entrusted to them. The first was failure to watch; the second was failure to work. To each of His servants God intrusted certain gifts and will hold each responsible for their use. By talents is meant whatever gifts and powers one possesses as gifts of God. It may be natural gifts and gifts of grace such as physical strength, reason, energy, knowledge, influence, time, money, the gift of speech

I. The Distribution of the Talents (vv. 14, 15).

1. It was a Sovereign Act.

The Lord called his own servants and distributed to them his own money. The Lord did not consult us as to our gifts. The One who created us and absolutely owns us has assigned us our place and



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given us our several powers, intending of such gifts as have been given unto us. that we put them to the best possible use. This is the first principle if we would fulfill God's highest purpose.

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The God who created us knew our ability to use gifts, therefore made the distribution upon that basis. The reason why some have greater gifts than others is that they possess the ability to use them. A recognition of God's sovereignty and intelligence regarding the distribution of his gifts will make us content in our sphere of labor.

3. It was a Purposeful Act.

The talents were given for trading. They were not given to be used for one's own gain and profit, but as stock in trade for the enrichment and glory of the Mas-

II. The Employment of the Talents (vv. 16-18).

1. All Servants are Stewards.

All the servants recognized that the talents were not their own, that they were therefore responsible to the Lord for the use made of them. This is the first principle of right Christian service. should remember that we are all stewards of the manifold blessings and grace of God. We are not responsible for the creation of gifts, but for the employment

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2. Two Servants Used Their Talents. The five-talented man put his to use and gained five more, and the two-talented man put his two talents to use and gained two more. This shows that God's gifts can be increased. The exercise of any gift increases it. The faithful use of what we have in the place where we are will prepare us for greater usefulness and honor. It is not primarily a question as to what we receive, but as to what use we have made of what we have received.

3. The One Hid His Talent.

The fact that one possesses but one talent should not discourage him, but God rather make him strive harder. does not reward according to what we possess, but according to our faithfulness. The crime of the one-talented man was not that he had but one talent, but that he hid the talent which the Lord gave him. "To do no harm is the praise of a stone, not of a man." To hide a talent may be more difficult than to use it.

III. The Accounting for the Talents (vv. 19-30).

1. Its Certainty (v. 19).

There is a day coming when all must give an account of their stewardship. Answer must be given as to the use made of God's gifts. Escape is absolutely impossible.

2. The Time (v. 19).

It will be at the coming of the Lord. Those who have done well will then receive praise. The unfaithful shall be

3. Judgments Announced (vv. 21-30). (1) Reward of the faithful (vv. 21-23).

a. Praise. "Well done."

All like to be praised. From childhood through life, commendation is pleasing. How blessed it will be to hear from the lips of the Lord Himself, "Well done."

b. Promotion.

The great consideration for all is not how many talents we possess, but as to how faithful we are in their use.

(2) Punishment of the faithless (vv. 24-30).

The one-talented man lied when brought to account. The talent when dug up was not the same as when it was buried. It was not of the same weight. Gifts unused are lost. Just as the natural eyes lose their power if we live in darkness, so it is spiritually. The one who teases to grow in knowledge and grace oses the capacity to grow.

a. Reproach. "Thou wicked and slothful servant."

To be called lazy is a reproach disliked even by a lazy man.

b. Stripped. "Take therefore, the talent from him."

Even the talent which had been given

to him was now wrenched from him.
c. Cast out. "Cast into outer darkness."

This servant was condemned on his own ground. The very fact that he knew the character of his lord should have been an incentive for him to have exerted himself. His condition was his own fault. In the day of accounts, no excuse

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- God in His Word (7-10).
- 3. God in Experience (11-14).

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The excuse of unbelief (John 3:12). The excuse of fear (Luke 19:11-27). The excuse of proscrastination (Acts

24:22-27). The excuse of false modesty (Num. 13:

26-33). The excuse of other business (Luke

14:16-24). Therefore, make no excuses (John 4:

Will our excuses stand? (Acts 26:19-

FELLOWSHIP 1 John 1:3

1. Fellow-laborers (Luke 10:2; Phil.

- 4:3). 2. Fellow-helpers (Rom. 16:3; 3 John
- 8). Fellow-citizens (Eph. 2:19; Phil.
- 3:20, R. V.). 4. Fellow-heirs (Rom. 8:17; Eph. 3:6).
- 5. Fellow-servants (Col. 1:8; 4:7). 6. Fellow-soldiers (Phil. 2:25; 2 Tim.
- 2:3).
- 7. Fellow-prisoners (Acts 5:18; Eph. 4:1).-(Taken from Visions, by C. W. Cadle).

THE MISSION OF THE MOTHER Song of Solomon 3:11

I. It is an obscure mission.

- II. It is an heroic mission.
- III. It is a mission of self-sacrifice.

IV. It is a mission of love.

V. But the supreme mission of the mother is to crown her sons and daughters with a crown of character-

1. Upon faith in God.

- 2. Upon respect for and obedience to God's laws.
- 3. Upon reverence for holy things.—

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- 4. Deborah, a mother in Israel (Judges
- 5. Bathsheba, the mother of King Solo-
- mon (1 Kings 1:11). 6. Elizabeth, the mother of the greatest
- prophet (Matt. 11:11). 7. Mary, the mother of our Lord and Saviour (Luke 1:43).

"Her children arise up, and call her blessed" (Prov. 31:28) -N. H. Camp.

THE ETERNAL QUESTION

What then shall I do with Jesus who is called Christ?-Matthew 27:22.

- 1. I must face His work and influence daily.
- 2. I must investigate His claims, if I am intellectually honest. .
- 3. I must accept Him or reject Him from my life.-C. P. Hanson.

SCRIPTURE READING

Ezekiel 33:1-11; Proverbs 8:32-36

Theme: WATCH AND WAIT

- 1. We are commanded to watch and pray (Mark 13:33-35).
- 2. Also not to sleep, but watch (1 Thess. 5:6).
- 3. We are to watch, endure, work, and prove (2 Tim. 4:5).
- 4. We are to continue in prayer (Col. 4:2).
- 5. We are to watch for the devil (1 Pet. 5:8).
- 6. Watch, for we know not the hour (Matt. 24:42).
- 7. He whom He finds watching, him will He make ruler (Matt. 24:42-51).
- 8. Also He will bless (Prov. 8:34). Our great commission is to warn.
- 9. We are to warn, comfort and be patient toward all men (1 Thess. 5:14).
- 10. We should warn with tears (Acts 20:19, 20, 28-30).

Last of all, 2 Timothy 4:5 tells us that we are to do the work of an evangelist .-Frances L. Fox.

DAVID'S FOURFOLD SIN 2 Samuel 11:12

- I. Fourfold Nature of the Sin (Ps. 51:4).
 - Against the pleasure of God (11:27).
- Against the love of God (12:7, 8). 3. Against the commandment of God (12:9).
 - "Thou shalt not kill." (a)
 - (b) "Thou shalt not commit adultery."
 - "Thou shalt not steal." (c)
- "Thou shalt not covet." (d)
- Against the honor of God (2 Sam. 12:14).

II. Twofold Reason for the Sin.

- 1. Failed to take God into consideration.
 - The lust of the eye (2 Sam. 11:2).
 - 3. The lust of the flesh (2 Sam. 11:4,
- 4. The pride of life-tried to cover up his sin (2 Sam. 11:6-15).
- III. Fourfold Conviction (Ps. 51).
- 1. Realized possession of a sinful heart
- Realized need for mercy (vv. 1-9).
 Realized need for cleansing (vv. 2, 7, 10).
- 4. Realized need for restoration of power for service (vv. 12-15).-L. M. Gough.

THE MAN WITH A MASK

- A Conspiring Courtier (Esther 3).
- 1. His position.
- 2. His conceit.
- 3. His hatred.
- 4. His subtilty.
- II. A Cowering Counterfeit (Esther 6, 7).
 - His humiliation.
 - His detection.
 - His rejection.
 - 4. His confession.
- A Convicted Criminal (Esther 7, 9).
 - Lost his power.
 - Lost his possessions.
 - Lost his posterity.
 - Lost his person.-J. W. Bronson.

DESIRES OF THE SOUL Mark 5:1-24

If the soul is in harmony with the will of God all desires will be answered. Disand "detinguish between "petitions"

- I. Prayer of Demons.
- 1. Petition-to be allowed to enter swine-answered.
- 2. Desire-place of safety-unanswered.
- II. Prayer of Healed Man.
- 1. Petition-to be with Jesus-unan-
- 2. Desire-to express gratitude to Jesus -answered.
- III. Prayer of Jairus.
- 1. Petition-come to house and raise daughter-answered.
- 2. Desire-restoration of daughteranswered.-C. P. Hanson.

THE RENDING OF THE VEIL Matthew 27:51

The Temple supplanted the Tabernacle and the veil of the Temple was the veil of the Tabernacle perpetuated. The significance of this miracle.

1. Judaism-Completion.

In respect to Judaism, this signified completion. The ancient religion, with its rites and ceremonies, had fulfilled its purpose and was now obsolete.

Jesus—Mediation.

Our Lord offered one sacrifice for sin forever. He became the only Mediator for all men.

3. Mankind-Admission.

The rending of the veil signified universal priesthood of believers. There was now to be direct, not indirect, appeal to

The six Calvary miracles were the voice of physical nature testifying to the deity of the person and the atoning nature of the work of Christ. Human nature should bear the same testimony.—A. H. Kleffman.

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.-Editors.

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THE SHEPHERD OF SOULS Luke 15:4-7

The Soul - Seeking Shepherd-"and go after that which is lost." Leaving-

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Soul-Saving Shepherd -'until he find it" "and when he hath found it."

Element of distance.

- Element of time.
- Element of love.
- The Soul-Supporting Shepherd -"He layeth it on his shoulders."

Power to uplift.

Power to sustain. Power to finish the work ("cometh home") .- J. W. Bronson.

THE NEW BIRTH

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.-John 3:3.

It is a universally accepted truth that the sovereign power of a nation has the right to state the condition upon which a person may become a citizen of that country. We should not marvel because God has laid down a condition for entering His kingdom.

I. Misconceptions of the New Birth.

1. Some think it consists in being religious. Nicodemus was religious.

2. Others think it consists in observing the ordinances of the church.

3. Some think it is church membership. Others think it is reformation and morality. Nicodemus met all these conditions, but he was not born again.

II. Meaning of the New Birth.

1. It is a birth. Birth is always the condition of life.

2. It is the implanting in the life of a human being, the life of God.

3. It is obtained through faith in Jesus Christ and His atonement (John 1:12).

III. Mystery of the New Birth (John 3:9).

Physical life is a mystery.

Electricity is another mystery.

Wind is another (John 3:8).

We do not refuse to use these things because they are mysteries.

IV. Necessity of the New Birth ("Ye Must").

It is not optional, but obligatory.

1. Because of the nature of the kingdom of God.

2. Because of the limitation of human nature (John 3:6).

V. Manifestations of the New Birth.

We know that we have eternal life, because:

- 1. We have been born again (John 3:36).
- We love all Christians (1 John 3:14)
- 3. We reproduce the life of Christ (Phil. 1:21).
- 4. We have new desires (2 Cor. 5:17).
- 5. We have the witness of the Holy Spirit (Rom. 8:16).—Joseph Croft Dent.

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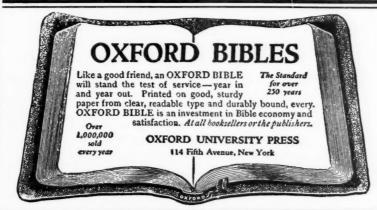
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THE GREAT HIGH PRIEST

"Seeing, then, that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession." He'rews 4:14.

Jesus the Son of God, let us hold fast our profession." He rews 4:14.

Jesus, the Son of God, is our great High Priest. Where is He? In the glory, at the right hand of the glory of God. What is He there for? To represent us. He carried the blood offering with Him and presented it in the Holy of Holies. He has seated Himself. He is our representative. We can come with boldness to the throne of grace, and will find grace for every need. He is the Son of God with power. Let us hold fast our confession. He loves us. He took our place on the cross. He settled every claim against us. Satan may condemn us, but our great High Priest holds forth His pierced hands and that is enough. Lord Jesus, while Thou art representing us in the glory yonder, help us to represent Thee here.

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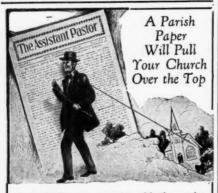
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BROKEN AND BRUISED

They tell me I must bruise The rose's leaf, Ere I can keep and use Its fragrance brief.

They tell me I must break The skylark's heart, Ere her cage song will make The silence start.

They tell me love must bleed, And friendship weep, Ere in my deepest need I touch that deep.

Must it be always so With precious things? Must they be bruised and go With beaten wings?

Ah, yes! By crushing days, By caging nights, by scar Of thorn and stony ways, These blessings are! -Samuel W. Duffield.

HOW TO HOLD SUNDAY SCHOOL PUPILS FOR THE CHURCH WORSHIP SERVICE

A Symposium

First, the pastor must be friendly to the children; friendly not only in Sundayschool and church, but showing his friendship wherever he meets them. We have adopted it as a policy to be friendly to all children, whether or not they attend our services. The response has always been generous.

Second, the material, stories and Bible teaching that is presented to children should always be within the compass of the mind of the child. Abstract truth has little meaning for the child. It might be well in this respect to follow the example of Jesus.

Third. To me it seems almost unforgivable in this age of materialism and worldliness for pastors, parents and Christian workers to take the time of the child in telling them stories and things that have no bearing on the molding of their moral and religious lives. Why not tell them Bible stories?

As to method, we have found that to use hymns or gospel songs or choruses that the children like and then tell Bible stories, has been a means of interesting the children in the morning service. Too often in the morning worship service program the children are neglected.

Then again, in serving a rural town church, where it is impossible for children from the country to attend a Daily Vacation Bible School, we have found a "Junior Church" very helpful. This is held at the regular time of the morning worship service. It combines the features otherwise used in the adult morning worship service, as well as the features of the Junior Young People's Society and the Daily Vacation Bible School.—L. P. Cassel, Des Moines, Ia.

"Everything God gives you to do, you must do as well as ever you can, and this is the best possible preparation for what He may want you to do next."

A RESOLUTION

I will take heed unto my ways that I sin not with my tongue.-Psalm 39:1.

I. Attain the Grace of Silence.

- 1. Thoughtless speech, result of unrestrained thoughts.
- 2. Silence gives power over other people.
- 3. Silence brings power from God.

II. Fault-finding (not constructive) a Sin.

- 1. Instances of disastrous results.
- 2. Degrading to one's soul.
- 3. Detrimental to progress of kingdom of God.

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III. Practice the Virtue of Praise.

- 1. Leaves little time for fault-finding,
- 2. Incentive for others to do better
- 3. Reveals a truly great soul.-C. P. Hanson.

"A CHOSEN VESSEL UNTO ME" Acts 9:15

A marvelous difference in the descriptions of Saul, by Ananias and the Lord. The former says, "this man," in a tone of mingled hatred, scorn, and fear; the latter, "a chosen vessel unto me."

The text deposes any idea of chance in the matter of conversion. Galatians 1:15 shows us that Saul was a saint (1) in purpose, (2) in fact.

Two great elements are found in every Holy Ghost conversion. The man finds a Saviour, and God finds a servant.

THREE THINGS ABOUT THIS VESSEL-

1. A "vessel." Nothing remarkable about the word used. The vessel itself goes for little, it is that which it carries. A vessel cannot fill, or replenish itself, or pour out that which is in it. It can only receive, and be poured out. As a Christian worker, the forgetting that I am only a vessel causes self-confidence, and also unnecessary depression. All God's vessels are earthen but they are not all alike: there are different qualities in clay. They are all fragile, not as men but as vessels. However much they differ in contour and size they are all alike subjects of divine choice. God chooses man: in every false religion the reverse is taught.

A "vessel unto me." Christ claims complete possession. Paul was a vessel when going to Damascus, he was full of

demon-malignancy.

3. A "vessel unto me to bear my name." Paul was not left empty. His mind, in-tellect, and heart were filled right up with Christ. What fills the heart soon manifests itself. The label on the vase goes for little. We may label ourselves, "Christian," or "Church Member," but we are not taken for what we label ourselves. Every time we speak it is a lifting of the lid, and those who are nearest to us know what is in us. All Paul's epistles are fragrant with the name of Christ. I can carry His name into the home life, the business life, wherever I go. That man is fulfilling his Lord's will who is nothing but such a vessel from which the aroma of the name of Christ issues forth everywhere.-Notes of a sermon by Pastor A. G. Brown.

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HINTS TO YOUNG PREACHERS

A brilliant speaker and journalist wrote these wise words for the guidance of those desiring to become public speakers:

- 1. Never speak without having something to say.
- 2. Always sit down when you have said it.
- 3. Remember that speech is "dumb show" when it is not audible.
- 4. Think definitely, pronounce clearly, stand naturally, and do not speak too fast.
- 5. Welcome articulate interruptions, no matter how hostile.
- 6. Two things should never be lostyour temper and the thread of your dis-
- 7. Remember that the eyes are as eloquent as the tongue.
- 8. Never hesitate to let yourself go at the right time.
- 9. Never read your speech, but always have the heads of your discourse handy.
- 10. And never forget Cardinal Manning's words: "Be full of your subject and forget yourself."

A FUNERAL MESSAGE

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.-Revelation 21:4.

Introduction:

"We speak of the realms of the blest, That country so bright and so fair; And oft are its glories confessed— But what must it be to be there!"

Thus wrote Elizabeth Mills, words that as children we were wont to sing, for we delighted to speak and think of heaven. But more precious does the thought of heaven become as we advance towards life's goal, and often has heaven become more real to us as we watched a dear one being carried on angel's wings to that new home prepared for the children of God.

1. There is No Death There.

Man is the only creature that knows there is such a thing as death. This earth we now live on is land of the dying, but what glorious news is here given that there is land where there is no death.

2. There is No Sorrow There.

Where is there a person who is not troubled with his many cares and sorrows as they sweep across his pathway? Heaven is a land free from sorrow, cares, disease and partings, for "in that blessed land where saints immortal reign there dwells love and perpetual peace."

3. There the Former Things Pass Away.

As each new day the sun rises in the east and sinks in the golden west, so life is filled with the same routine of the hours. We rise, we work, we play and then man dies. These are his memoirs. In that heavenly land there shall be a new order of things. Jesus Christ shall change life's common day. They shall not be filled with the common things. To look upon the face of the "Lamb of God that taketh away the sin of the world" shall fill us with a new joy evermore.-R. Elkin.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Pearle J. Ludwick has taken part in seven meetings during the winter months during which many souls have been born into the kingdom. The meetings were in the Alleghany Conference of Pennsylvania.

W. E. Pietsch just closed a wonderful series of meetings in Los Angeles, Calif., where God gave a time of rich blessing in the salvation of souls and the restoration of backsliders.

John A. Deweber, of Armour, Neb., writes, "We have just closed a two weeks' revival service here at Bookwalter, Neb. Nineteen decisions were made for Christ. R. J. Molzahn, the pastor of the Methodist Episcopal church, conducted the services." Mr. Deweber is a former student of the Institute.

The Vinaroffs, gospel musicians and pastors' helpers, held their fourth evangelistic meeting since the first of the year at Fostoria, O., from February 18 to March 10. The renewed fellowship was most profitable to the kingdom and the local church for there were over sixty decisions for Christ of which forty were received into the church. From Fostoria, O., the Vinaroffs went to Hanover, Pa.

The Newell Brothers have just concluded an evangelistic campaign in North Braddock, Pa. Large crowds attended the services which were held in the First United Brethren Church, of which Dr. Hayes is the pastor. Entire families knelt at the altar. The Newell Brothers are now in the Evangelical church in Sebewaing, Mich. They expect to go next to the Indianola Avenue Methodist Protestant Church in Columbus, O., where Dr. C. S. Heininger is the pastor.

The Myron E. Taylor-Dahl Evangelistic Party recently closed a campaign in the First Norwegian-Danish Methodist Church of Minneapolis, Minn. About eighty people accepted Christ and more than a score of young people responded to the "lifework" call. The church was wonderfully quickened and many came into a deeper Christian experience. The party is now in the midst of another successful campaign in the First Methodist Church of Worthington, Minn. Twenty-five people responded to the first invitation to get right with God. Their next campaign will be in Cambridge, Wis., for which special prayer is requested.

T. A. Woods, evangelist, writes: "Another month of victory in the Master's name in this Manitoba Conference. The eagerness of the crowds to hear the gospel in sermon and song is wonderful."

Dr. Henry W. Bromley, of Cynthiana, Ky., has just closed a successful evangelistic effort at Belle Fourche, S. Dak., in which there were nearly one hundred and fifty conversions.

E. L. Wolslagel and Dr. John W. Ham closed a twenty day revival campaign in the Linden Avenue Baptist Church, Dayton, O., on March 23. There were 100 professions of faith and a genuine quickening of the Holy Spirit.

Evangelist E. A. Petroff and singer, Carroll C. Elsey, have been together for five years doing evangelistic work. At the present time they are in a fruitful meeting with the Baptist church in Medicine Lodge, Kan. Their next engagement will be in the Meridian Avenue Baptist Church of Wichita, Kan.

Ted Piper sends in the following report: "Dr. George Wood Anderson and staff closed their 'New Crusade' meetings in South Bend, Ind., on February 9 in which thirty leading churches co-operated. On February 11, they opened another crusade in Alliance, O., which closed February 23. They then went to Rochester, N. Y., for a meeting ending March 9. Arthur Shank was the director of music. Great crowds attended regularly." Mr. Piper is the pianist.

Guy W. Green, layman of Kansas City, Mo., held special services March 12 to 23 in the First Presbyterian Church at Liberal, Kan., of which Rev. Wallace A. Stockwell is pastor. On the first Sunday of the meeting the record for Sunday-school attendance was broken, and seventeen young people made public decisions for Christ. There were twelve additions to the church, nine of which were by confession of faith.

The Rayburn Party conducted a union revival in the city of Denison Tex., during January. A fine meeting was held in spite of the inclement weather that existed. In February the party held a very successful campaign in Turlock, Calif. The entire town was united and as high as twenty-two pastors with their congregations were in attendance. Mrs. Stover and Mr. Otteson did some very successful work among the high school students. As many as 600 people came for the Bible study hour in the afternoons. From Turlock the party went to Abilene, Kan., where the city auditorium was used for the meetings. Their next meeting will be in Waurika, Okla.

Mr. and Mrs. J. B. Long, "singing evangelists," have been very busy during the season in California. A total of 7,000 boys and girls attended the afternoon Bible classes for children and there were 276 confessions of faith.

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The Kindigs, singing evangelists, report very successful meetings since the first of the year at Lancaster, Pa., South Bend, Ind., Zanesville, O., and Lorain, O. At the end of the second week of the Lorain meeting, one hundred and two had accepted Christ. The work with the boys and girls and young people was unusually fruitful.

Waveland A. Nickerson, of the Chrisman Baptist Church of Chrisman, Ill., was assisted by Arthur W. Littrell and Forest Heilman, of Greensburg, Ind., in a revival campaign recently. There were fifty-one confessions of faith. One of the outstanding features of the meeting was the splendid personal work done by the young people of the church. Mr. Nickerson received forty members into the church, twenty-eight of which were by baptism.

Anton Cedarholm has within the last few months held successful campaigns, some of which were union city meetings, in Cherokee, Ia., Chanute and Topeka, Kan., and Denver, Colo. In Denver scores of conversions were reported. The Denver Post carried a story of the sessions every day. On one occasion at an evening service one hundred people came forward to publicly confess and accept Jesus Christ. Mr. Cedarholm is now at Kingsburg, Calif., after which he goes to San Francisco for a union campaign, and then to Ventura, Calif.

The Gipsy Smith-McKee Party just closed a successful meeting in Spartanburg, S. C. The choir of over two hundred voices was an inspiration and prepared the hearts of the people to receive the gospel messages. On Sunday, April 6, they started meetings in Orange, Tex., with all the churches uniting. From Orange, the party will go to Richmond, Ky., for a union engagement in which all the churches of the town will cooperate. God is greatly using Mr. Smith for the salvation of many souls.

Mr. and Mrs. Elden R. Farrar, gospel singers, have been very busy in California since January, after closing a great campaign in the Santa Rosa Methodist Church, of which Rev. Claude Neal is pastor. From there the Farrars went to Caruthers Baptist Church, where the Lord richly blessed. They have just closed a meeting in the Garden Grove Methodist Church assisting Captain Ted Evans, evangelist. This party is to continue together for three or four months in California in union tent and tabernacle meetings. Evangelist Paul Hutchens and Mr. Farrar have been associated as a team for some time, but due to the illness of Mr. Hutchens they will not be together for campaigns until August. Mr. Hutchens, convalescing in Santa Rosa, Calif., is conducting Bible classes Saturday evening for the Sunday-school teachers of the city. He asks prayer for his early recovery.

Moody Bible Institute Monthly

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Dr. and Mrs. H. P. Dunlop report a wonderful experience in a fine meeting in Veteran, Wyo. They lived in a dugout and learned to know what a homesteader has to face in a new country. The minister, A. A. Fonken, has given his life to this sacrificial home missionary pioneer work for eighteen years. Twenty-six came to the Lord during the meetings. The Dunlops are now in a promising work in Estes Park, Colo.

Harry O. Anderson closed a wonderful campaign at Little Rock, Ark., sponsored by 3,000 men of the churches. The meetings were planned primarily for men and were restricted to men until the interest grew and in response to the demand were thrown open to everybody. They are now in the midst of a gracious meeting with the First Baptist Church, Tacoma, Wash., of which Dr. C. O. Johnson is pastor. C. L. Randall, of Little Rock, Ark., is associated with Mr. Anderson as song leader, and Mrs. Harry O. Anderson, pianist and young people's worker. From Tacoma they expect to go to the University Bap-tist Church, Seattle, Wash., of which M. E. Bollen is pastor.

Whiteside-Leonard Evangelistic Party are still on the firing line for God and souls. They held fourteen campaigns during 1929, and are on their fourth for this year. Beginning in January at Watford, Ont., they proceeded to Zion and from there to two missions in Warwick. In every place God honored His word in the salvation of many souls and the re-dedication of many of His followers. In not a few instances whole families have been brought to Christ and into the church. The evangelists are now in Malton, Ont., and expect to go to Bayfield, Ont., for the next meeting. They earnestly covet an interest in the prayers of the readers of these columns.

Fred Watson Christie, pastor of the Fleming Memorial Presbyterian Church of Fairmont, W. Va., conducted evangelistic services from February 24 to March 10. The week preceding the preaching services, cottage prayer meetings were conducted with good success. During the meetings the pastor preached every evening except Saturday. Each evening at 7 o clock he conducted services for the children during which time regular prayer services were being held in the church. S. R. Wallace, local choir director of this church, conducted the singing. During the last meeting all the sermons were taken from the Gospel of John. The visible fruits of the campaign were marked spiritual quickening on the part of the entire church, fourteen reconsecrations, twelve conversions, twelve additions to the membership of the church, and seven children baptized.

Harry W. Vom Bruch, evangelist, writes: "Following our meeting in the First Brethren Church, Long Beach, Calif., we went to the assistance of the Second Brethren Church, several miles out of town in a new growing community. A tent seating several hundred was pitched and the second Saturday night found

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BIBLE CONFERENCES. From July 4 to September 1. Dr. G. Campbell Morgan, Dr. W. E. Biederwolf, Dr. A. C. Gaebelein, Dr. W. B. Greenway, Dr. Robert Watson, Dr. Will H. Houghton and other well-known speakers.

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of [Rev. Roy T. Brumbaugh

July 7-13

TEACHER TRAINING SCHOOL Auspices of Moody Bible Institute

July 14-24

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July 25—August 3

GENERAL BIBLE CONFERENCE
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Aug. 4-10

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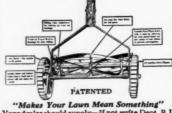
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twelve hundred folk packed in to hear a program by the Students League of Many Nations of Binghampton, N. Y. God wondrously honored the faith of this small group and a twelve hundred dollar budget was easily met and a surplus left. The membership of this church was one hundred and forty and exactly one hundred and forty clean cut decisions for Christ were recorded in the three weeks effort. We have been invited to return next year. The present writing finds us in the opening days of our third Long Beach engagement, at the Atlantic Methodist Church. of which Rev. Don Ford is pastor. Evangelist Eldon Farrar visited us and was used mightily of God in messages in song. We covet the prayers of all our friends for this meeting."

THE DETROIT BIBLE CONFERENCE

The Detroit Bible Conference, held February 23 to 28 in the Woodward Avenue Baptist Church, attracted audiences that steadily grew until every seat in this very large auditorium was filled and people were sitting on the gallery steps and others standing. Experienced leaders declared that not for years past had any religious gathering in Detroit drawn such an attendance in a downtown auditorium.

Bishop Horace M. DuBose of the Methodist church, South, opened the conference with two addresses, bringing the convincing testimony of archaeology to the integrity and accuracy of the Bible. Dr. S. Edward Long of the Extension Department staff delivered three inspiring addresses and conducted an interesting question period in the afternoon sessions. Dr. William Evans interrupted his journey from Florida to California to address the conference on Tuesday evening. He was introduced as the first graduate of the Moody Bible Institute.

From Wednesday afternoon to the closing session on Friday night, H. A. Ironside, of Oakland, Calif., was the speaker at all sessions. On the afternoons he gave a series of studies on the person and work of the Holy Spirit. That the ministry of Mr. Ironside was appreciated was proven by the increased attendance from session to session until the auditorium was packed and people standing.

The music led by Loren G. Jones was spiritually uplifting. Mrs. Jones accompanied him at the piano.

The Announcers' Trio of W-M-B-I sang at the sessions on Sunday and on Tuesday to the delight and blessing of the conference. They also sang at two services of the First Baptist Church of Pontiac through the courtesy of its pastor, Dr. H. H. Savage. Both of these services were broadcast over W-J-R. Later the trio sang from the studios of W-J-R and W-G-H-P, and both of these stations gave daily announcements of the Bible conference program.

At the closing session of the conference the audience rose in a unanimous vote requesting another conference next year. E. B. Buckalew, the secretary of the Extension Department, was the director of the conference and presided at its sessions.

BIG BEAR LAKE BIBLE CONFER. ENCE

Big Bear Lake is located in the San Bernardino mountains, about four hours' drive from Los Angeles. At an altitude of some 6,800 feet amidst the giant pines, Christian people have found this an ideal spot for rest, recreation and spiritual uplift.

The conference is sponsored by the Fundamental Evangelistic Association, Inc., and directed by Rev. Marion H. Reynolds. This year it will be held from July 13

to August 10.

Preliminary announcements of the program include such speakers as Dr. Arthur H. Carter, editor of the Bible Witness, London; Dr. L. Sale Harrison, of Australia; Dr. T. C. Horton; Rev. William McCarrell, of Cicero; Rev. Robert D. Kinney, of Salt Lake; Rev. F. G. Huling; Rev. Harry Vom Bruch; Rev. W. A. Hillis, and others.

SOUTHLAND BIBLE CONFER-ENCES

Augusta, Ga., so greatly enjoyed its eight-day Bible conference, held March 2 to 9, in the Curtis Baptist Church, that the pastor, Dr. E. C. Sheridan, the official board, and congregation voted an urgent invitation for another conference under Institute auspices next spring.

Mr. H. I. Ironside and Rev. J. A. Sutherland, representing the Extension Department, gave illuminating studies in the Old and New Testaments. Stirring missionary addresses were presented by Rev. A. Scott Patterson, of Africa. Dr. Victor I. Masters, of Louisville, spoke dynamically on themes of present day interest. The conference reached its climax of spiritual power on the last Sunday.

The Augusta Chronicle, giving the account of its own reporter, said:

"Two inspiring sermons which gripped the hearts of hundreds of listeners were delivered by Dr. James M. Gray in closing the Bible conference at the Baptist church yesterday morning and night.

"The conferences have had a cumulative tendency and came to a great climax in Dr. Gray's night message on 'The Problem of the Times and How to Meet It."

At St. Louis, Mo., during the week immediately following the Augusta engagement, Mr. Ironside and Mr. Sutherland were heard in the conference held in the Central Presbyterian Church. Much interest developed here also, and many friends were won for the Institute and its work. An invitation for a conference another year was heartily extended. The messages of the closing Sabbath were by Dr. Grav.

NOTES OF THE EXTENSION DE-PARTMENT OF THE MOODY BIBLE INSTITUTE

Rev. Lee W. Ames closed his four Bible classes in the tidewater cities of Virginia in the middle of April and opened a series of meetings on April 20 in the Overlea Baptist Church of Baltimore, Md., where Rev. H. G. Carlburg is pastor.

Dr. J. E. Conant's meetings in the Clementine Memorial Presbyterian Church

Moody Bible Institute Monthly

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of Springfield, Ill., closed on April 13 with good results. Rev. M. C. Maietta, '20, is the pastor. Dr. Conant opened a three weeks series of meetings on April 20 in the Tabernacle Baptist Church of Amarillo, Tex., of which Rev. J. C. Sisemore is pastor.

From April 6 to 20, Rev. James F. Harrison filled a return engagement in the Gospel Church of Genoa City, Wis., where Rev. P. H. Weber is the pastor.

Rev. Gideon F. Higginbotham held a series of meetings in the Grace Baptist Church at Portland, Ore., from March 23 to April 13-Rev. Geo. Harrison, pastor. He is also doing special advance work in the Northwest in connection with the en-

gagements of Dr. Scafe. Rev. Harry McCormick Lintz recently

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held a very successful two weeks meeting in the First Presbyterian Church of Altona, III., Rev. W. H. Chambers being pastor. There were twenty-two professed conversions and thirty-five reconsecrations. In his meetings at the Calvary Evangelical Church of Villa Park, Ill.,—Rev. W. B. Rilling, pastor-from March 17 to 30, there were forty professed conversions, fifteen backsliders restored, fifty reconsecrations and twenty dedications for Christian service. At Carmichaels, Pa., Mr. Lintz conducted meetings in the Glades Presbyterian Church-Rev. J. O. Miller, pastor-from March 1 to 16, with thirty-two professed conversions, nine backsliders restored, fifty consecrations, and ten won for definite Christian service.

Dr. S. Edward Long held a two weeks meeting in the Church of the United Brethren in Christ, New Albany, Ind., from

April 6 to 20.

Rev. Daniel S. Martin was the preacher in the Presbyterian church of Hammong, La., on March 30. He is constantly engaged in special advance work in the southern states.

Dr. Henry Ostrom was the speaker in pre-Easter services in the First Presbyterian Church of Bradford, Pa.-Rev. F. D. Miller, D.D., pastor—from April 2 to 13, and in the Lake View Swedish Free Church, Chicago, from April 15 to 25— Rev. Harry Lindblom, pastor.

During part of the month of April Mr. C. E. Putnam held meetings in Snow Hill,

Dr. Charles R. Scafe held meetings from April 6 to 11 in the First Presbyterian Church of Sumner, Wash. During his meetings in Nampa, Idaho, the Secretary of State, F. E. Lukens, and wife, and the wife of the Governor and her daughter were in attendance in the meetings. He also held a ten day meeting in the Sprague Memorial Presbyterian Church of Tacoma, Wash.-Rev. W. H. Koper, pastor; and began a series of meetings in the Newberg Presbyterian Church of Newberg, Ore., of which Rev. Geo. H. Lee is pastor.

Rev. W. W. Shannon conducted a series of evangelistic meetings at East San Diego, Calif., in which three churches co-operated, and which resulted in fifty-four professed conversions and thirty-six prospects for church membership. The people were so well pleased that the pastors immediately began a movement looking to the return of the evangelist for another campaign.

Rev. J. A. Sutherland conducted evan-

gelistic services at Sault Ste. Marie, Mich., from March 19 to April 4, in the First Baptist Church, in which thirty-three were led to confess Christ and thirty promised to unite with the church. At the last service forty people formed a group to meet weekly for the study of personal evangelism under the leadership of the pastor, Rev. R. E. Nichols, and the audience unanimously voted an invitation for the Institute to conduct a Bible conference during the autumn of 1930.

Miss Elinor Stafford Millar is recuperating her health as the guest of Mrs. A. C. Dixon at her residence in Baltimore.

Dr. Cassius E. Wakefield is regaining his strength in a rest period of several weeks which he and his family are spending in California.



A QUARTER CENTURY OF SERVICE

Here is a picture of a newspaper editor of Johnston City, Ill., who has the unusual record of just completing nearly a quarter of a century of continuous service as superintendent of the Sunday-school of Washington Avenue Baptist Church of that city. He is Mr. R. W. Jones, and his associates both in church and civic life unite to do him honor.

FUTURE ENGAGEMENTS

FUTURE ENGAGEMENTS

Harry O. Anderson Party—April, Seattle, Wash.; May, New Orleans, La.; June, Tucumcari, N. Mex.; July, Nashville, Ark.

The "Bonney Workers"—April, Hannibal, Mo.; April 30-May 11, Taylor, Texas.

Dr. H. P. Dunlop and wife—May 16-June 6. Denver, Colo.

Gipsy Smith-McKee Party—April 6-27, Orange, Tex.; May 4-11, Charlotte, N. C.; May 18-June 8, Richmond, Ky.; Sept. 14-Oct. 5, Camden, Ark.; Oct. 12-Nov. 2, Alexandria, La.

C. W. Harris—April 6-20, Dayton, O.; April 22-May 11, Hoisington, Kan.

Mr. and Mrs. L. James Kindig—April 7-20, Alliance, O.

Mr. and Mrs. L. James Kindig—April 7-20, Alliance. O. The Newell Brothers—April, Columbus, O. Evangelists Petroff and Elsey—April 21-May 18, Little Rock, Ark.; May 19-June 7, Dustin, Okla.; June 8-28, Rogers, Ark.; June 29-July 12, Cyrill, Okla.

W. E. Pietsch—April, St. Louis, Mo.; May and June, Los Angeles; July, Siloam Springs, Ark.; August, Vancouver, B. C.; September and October, Los Angeles, Calif.
Rayburn Party—April, Abilene, Kan.; May, Waurika, Okla.; June, Holton, Kan.

C. R. L. Vawter and Party—April-June, Australia.

C. R. L. Vawter and Party—April-June, Australia.

The Vinaroffs—Mar. 31-April 20, Tyrone, Pa;
May 4-18, Oakland, Calif.; May 19-June 1,
Portland, Ore.; June 2-July 15, States of Wash
ington and California; July 25-Aug. 10, Penn
Grove Camp Meetings, Hanover, Pa; Aug. 17Sept. 7, Turtle Lake, Wis.
Whiteside-Leonard Party—May 4,
Ont.; June, Trowbridge, Ont.; July, Listowel,
Ont.

Bishop J. Willis—April 20-May 4, Winston-Salem, N. C. T. A. Woods—April 13-30, Minto, Man.; May 4-June 1, Ninette, Man.; June 8-27, Wawanesa,

Man. E. L. Wolslagel—April 23-May 11, Thomas-ville, Ga.; May 13-17, New Orleans, La.; May 18-June 6, Brooklyn, N. Y.; June 8-22, Tuskegee, Ala.; June 22-July 3, Carrollton, Ga.

FORTHCOMING CONFERENCES

Bible Conference of International Federation of Christian Workers, Sulphur Springs (Ark.), July 13-27. Big Bear Lake (Pine Knot, Calif.) Bible Con-ference, July 13-Aug. 10. Black Hills (S. D.) Bible Conference, June 29-

Black Hills (S. D.) Bible Conference, June 29-July 6.
Canadian Keswick, Muskoka Lake (Ont.), First Conference, July 6-Aug. 10; Second Conference, Aug. 15-24.
Cedar Falls (Iowa) Bible Conference, July 27-Aug. 3.
Dixon (Ill.) Bible Conference, Aug. 3-10.
Erieside (Ohio) Conferences: Girls' Conference, July 18-27.
Boys' Conference, July 18-27.
Boys' Conference, July 18-27.
Branklin (Ohio) Bible Conference, Aug. 17-24.
Grove City (Pa.) Bible School, Aug. 1-10.
Medicine Lake (Minn.) Bible Conference, Aug.

Grove City (Pa.) Bible School, Aug. 1-10. Medicine Lake (Minn.) Bible Conference, Aug. 17-31. Mooly Bible Institute Summer Bible Conferences: Montrose, Pa.: Teacher Training School, July 7-13. Ministerial Institute, July 14-24. Eagles Mere, Pa., July 12-20. Ocean City, N. J., July 13-Sept. 1. Ocean Grove, N. J., July 21-Aug. 3. Hendersonville, N. C., July 27-Aug. 10. Mountain Lake Park. Md., Aug. 10-24. Colorado Springs. Col., Aug. 10-24. Cedar Lake, Ind., Aug. 10-24. Cedar Lake, Ind., Aug. 17-24. Mount Gretna (Pa.) Bible Conference, Aug. 24-Sept. 1. Montrose (Pa.) Bible Conferences: Young People's Conference, June 30-July 6. Teacher Training School, July 7-13. Ministerial Institute, July 14-24. General Bible Conference, July 25-Aug. 3. Study of Prophecy, Aug. 4-10. Northfield (Mass.) Summer Conferences: Young Men Students' Conference, June 23-July 1. Woman's Interdenominational Home Mission Conference, July 2-10. Conference of Religious Education, July 21-30. General Conference of Christian Workers, Aug. 2-18. Storm King Bible Conference, Cornwall (N. Y.), July 20-Aug. 3.

Aug. 2-18.
Storm King Bible Conference, Cornwall (N. Y.),
July 20-Aug. 3.
Victorious Life Conferences, Keswick Grove,
N. J.
Student Conference, June 21-29.
Victorious Life Conferences, July 5-13; July
19-27; Aug. 2-10; Aug. 16-24.
Labor Day Week-end Conference, Aug. 29.
Sept. 1.

Schools:
School of Theology, July 9-Aug. 14.
School of Sacred Music, Aug. 11-24.
Bible Conference, Aug. 15-24.

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Association, 843 North Wells Street, Chicago

Fellowship with God, by Henry W. Fancher.

This is an able exposition of the first two chapters of the First Epistle of John. The author is clear in his teaching, and sound in his doctrine. His analysis of these two chapters shows careful thought and much study, and his exegesis, a masand much study, and his exegesis, a mas-tery of the Greek. While the book will appeal to the Bible expositor, yet it is written so as to interest and bring bless-ing to any child of God. The author's ag-gressive defense of the deity of Christ is very timely in these days of apostasy.

139 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. K. S. W.

Couriers of Courage, by William Russell Owen, D.D.

The fourteen sermons and special The fourteen sermons and special addresses of this volume are couched in vivid language, and indicate the author as especially fitted to challenge young people, college students and popular assemblies to high ideals and heroic endeavor. A wealth of wholesome suggestion, spiritual exhortation, stirring incident, appealing poems, and arresting epigrams are woven together for the assured profit of the attentive reader.

reader.

185 pages. 7½x5 inches. Sunday School
Board of the Southern Baptist Convention,

\$1.50. W. M. R.

Ten Reasons Why I Know the Bible is the Very Word of God, by W. E. Biederwolf.

This is an excellent defense of the fact of a fully inspired infallible revelation. It is very ably written in a popular style so as to reach and interest the unlearned as well as the learned. It is a good book to give to young converts, to college students, to Sunday-school teachers; in short, to any one who needs to have faith in an infallible Book brought into his life, or that faith strengthened, should he already regard the Bible as God's Word.

153 pages. 7½x5 inches. Pentecostal Publishing Company, Louisville, Ky. \$1.50. K. S. W.

The Principles of Theology, An Introduction to the Thirty-nine Articles, by the late W. H. Griffith Thomas, D.D., formerly professor of Systematic Theology, Wycliffe College, Toronto, and sometime principal of Wycliffe Hall, Oxford, England.

This volume of some 540 pages, including the Index, which is published post-humously, is the fruit of Dr. Griffith Thomhumously, is the fruit of Dr. Griffith Thomas' life work on the subject of which it
treats. Had he lived, the book would have
been published long ago, but it has now
been brought out as a labor of love by
some of his former colleagues and other
friends in Canada and England. We have
not had time as yet to give it the careful
perusal we have in anticipation, but we
believe the words of Rev. T. W. Gilbert,
D.D., of St. John's Hall, Highbury, Eng.,
will be fully confirmed. In his Preface
to the book, he says, "Its exhaustive and
penetrating treatment, its fidelity to the
Bible and its exact historical scholarship Bible and its exact historical scholarship will ensure it a welcome from all who wish to know the basis of Christian doctrine in general and of the Anglican church in particular.

It will find a place in every evangelical seminary, and in the library of every paster and theological professor who would nourish his soul and the souls of those under his charge by the rich marrow of george truth. gospel truth.

540 pages. 94x64 inches. Longmans, Green and Company, London, New York and Toronto. \$3.75. Longmans, New York

The Wonderful Names of our Wonderful Lord, By T. C. Horton and Charles L. Hurlburt.

This is a new edition of the book named This is a new edition of the book named and which we favorably reviewed when it first appeared four years ago. It is a compilation of 365 texts which contain or suggest a title of our Lord, with a brief comment on each serviceable for daily devotional reading. It is just the book for the brief worship of the family altar, and the names of its authors are a sufficient the names of its authors are a sufficient guarantee of its soundness and value. Dr. Horton is Superintendent Emeritus of the Bible Institute of Los Angeles, and Mr. Hurlburt is Director Emeritus of the Africa Inland Mission.

171 pages. 7x5 inches. Biola Bor Room, Los Angeles, Cal. \$1.00. J. M. G.

Making the Bible Desired, by Dorothy Dickinson Barbour.

Here we have a very suggestive and most Here we have a very suggestive and most practical book for Sunday-school teachers. The book is composed of two parts. In part one "The Method" is clearly set before the teacher, and in part two seventeen successful teachers comment on the way the method works. Activities are outlined and one hundred plans are given, together with a classified list of books on the subject of Sunday-school teaching. subject of Sunday-school teaching.

The teacher who desires to collect a library on the subject of Sunday-school work should include this volume among those to buy first.

buy first.

146 pages. 7%x5% inches. Doubleda
Doran and Company, Garden City, N. J.
W. T. J. Doubleday,

The Book of Isaiah, I-XXXIX, by Charles Boutflower, M.A.

The scholarly author seeks to throw on this great prophecy all the fresh light that archaeology affords, especially from Assyrian sources. His success has been enhanced by the interest and clarity of his narration as well as his good sense in exegesis. Almost incidentally he speaks "for those of us who believe in the authenticity of the books of Moses" and strives to discover what "the inspiring Spirit intended" by Isaiah's messages, instead of editing them to suit some theory of his own. We welcome this substantial commentary and believe it will be found a valuable addition to the libraries of Bible students.

388 pages. 8½x5 inches. Macmillan The scholarly author seeks to throw

388 pages. 8½x5 inches. Company, New York. \$6.50. Macmillan

A History of Some Scientific Blunders, by George McCready Price.

The writer is well known not only for his knowledge of geology, but the many works in which he has so fully demonstrated the folly of uniformity and succession of ages, and the consistency of scientific facts ages, and the consistency of scientific facts with the teaching of scripture. In his latest book he provides a survey of some of the scientific blunders, like continuity, spontaneous generation, and preformation, which have continued to pass as approved science for a century or more, only to be revealed as fallacies in the end. Professor Price backs up his statements with such an array of statistics, and presents his facts so clearly and conclusively, that he leaves little room for the evolutionist to base his speculations. This is undoubtedly his best effort to expose the scientific prestige which has long been associated with mere speculations, and it is hoped as a result of the wide reading of this book that the end of the present period of wild guessing will be hastened.

The long bibliography indicates how stu-

The long bibliography indicates how stu-

The long bibliography indicates how studiously and carefully the writer has secured the materials for his treatise.

138 pages. 7%x5 inches. Fleming H. Revell Company, Chicago and New York. C. H. B.

Tithing for Juniors, by A. T. Robin-

This book will be especially appreciated This book will be especially appreciated by those who believe that stewardship should be a part of our instruction to children and that the teaching of these matters to the young will be reflected in the adult. The studies can be used either as a substitute for the regular lessons of our successive Sundays, or as a part of the instruction in the Week Day or Daily Vacation Bible School. It is a helpful contribution to child nurture and training.

93 pages. 7%x5 inches. Fleming H. Revell Company. Chicago and New York

Fleming H. York. Revell Company, Chicago and New You \$1.00, C. H. B

From Babylon to Bethlehem, by C. Lamar McGinty, Th.D., D.D.

This "Survey of Interbiblical History" well arranged, compact and very informing. Each chapter begins with an outline of the subject matter and closes with an institute of the subject matter and closes with a list in parallel columns of the chief political events of Judah and the nations envolved with her history. An appendix gives the kings in their order and the Jewish high priests. The author has used this material in anxiety of the chief of the columns of the chief of the priests. The author has used this material in university and training school classes and knows the needs of students. He briefly explains and summarizes the apocryphal books and maintains a commendably sound attitude in relating them to the two Testaments. He does not raise critical questions, but is a safe and clear thinking teacher.

thinking teacher.

243 pages. 7½x4½ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. \$1.50.

Studies of the Parables of Our Lord, by Henry T. Sell, D.D.

Dr. Sell has prepared no less than thirteen volumes of Bible studies of which 250,000 copies have been sold. These have been offered as elective lessons in many Sundayschools and have done much to quicken the interest and increase the Bible knowledge of our adults and young people. His last study, which is arranged for nineteen lessons, will probably prove the least popular because of the different interpretations that are put upon the parables. Dr. Sell finds in the parable of the mustard seed the great material advance of Christ's kingdom, and the leaven in the meal the progressive, universal growth of the church, which will not be acceptable to those who distinguish between the kingdom and the church. Similar criticism could be made of his treatment of the "general" judgment and other parables.

and other parables.

159 pages. 7x4¾ inches. Fleming II.

Revell Company, Chicago and New York.

75 cents. C. II. B.

Egyptian Papyri and Papyrus Hunting, by James Baikie, F.R.A.S.

This romance of the archaeological quest ought to be widely read. It is a reprint of a not very old volume, and its charm is a not very old volume, and its charm is ever fresh and fascinating. The writer has a style that grips; so much so that the reader lays the volume aside only when compelled to do so by duties that assign second place to exploring Egyptian tembs and rubbish hears.

nd rubbish heaps.
Two-thirds of the book is given to the romance of ancient papyri. Here one finds himself robbing the tombs of Pharaohs and nimself robbing the tombs of Pharaohs and reading their sarcophagus inscriptions with perfect abandon. He finds equal enjoyment in reading the historic and fictitious snatches of prose and poetry that were for millenia the wrappings of mummies. In the remainder of the volume he turns to the readern Creek respectively.

In the remainder of the volume he turns to the modern Greek papyri to read, in addition to the interesting story of how the rubbish heaps were mined for their treasure, translations of the treasure themselves. Thirty-two fine illustrations illuminate the contents of the volume.

The book is of general interest but of especial value to preachers and theological students. Its purchase and careful perusal will prove to be a real investment of time and money.

324 pages. 9x5½ inches. Fleming H. Revell Company, Chicago and New York \$3.75.

H. F. S.

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Prohibition and Prosperity, by Samuel Crowther.

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This little book, with an introduction by the editor of the Ladies' Home Journal where its chapters first appeared, is a most valuable and timely contribution to intelligent discussion of prohibition. Without entering upon the moral issues this well known public writer convincingly proves the economic advantages already brought about by the Eighteenth Amendment. The evidence all points in one direction and loud claims of liquor propagandists. No such careful study of this aspect has been attempted before, and we bespeak for it a wide use in dealing with voters to whom other considerations make no effective appeal.

appeal. 88 pages. 7½x5 inches. The John Day Company, New York. \$1.00. H. E. S.

The Utopia of Unity, by J. S. Stowell.

One reads this brief volume with deepening interest as increasing argument is offered against non-denominational church unity. As a panacea for the ills of the church it is shown to be a failure.

The author speaks with utter frankness, sometimes to a fault. For example, he tells us that Jesus clung to the synagogue as long as He could; that Christianity established itself as a sect; that the question of the virgin birth is still a debated (he does not say debatable) matter; that the question of miracles is a difficult one. Perhaps these statements should not be torn from their context: indeed the author appears to champion non-unity because he champions the conservative side of truth. He holds that such truth will not mix with the unbelief but church unity would seek to merge with it.

Wherever it is feasible non-denominationalism is approved. In this connection the author favors the work of the Federal Church Council. But church unity for the Christian church as a whole is a non-feasible utopia according to the able argument of this book.

this book.

123 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. H. F. S.

Livingstone, by R. J. Campbell, D.D.

Livingstone, by R. J. Campbell, D.D.

The lapse of two generations since the official biography appeared fully justifies this volume with much fresh material available and a clearer estimate of Livingstone's place in history possible. Here are frankly disclosed his limitations of disposition, with the difficulties they entailed for those about him; yet his greatness grows on us with the narration as we discover his devotion to family and friends, his harsher judgment of himself than of others, his unselfish though obstinate pursuit of a missionary goal unique and worthy, and his remarkable contributions to several sciences.

But highest tribute is due the abiding influence of his Christian character throughout Africa, as the first white man known to central races and the standard by whom they still measure all others. Even in areas he never visited the respect won by his name makes travel safer for every other Englishman.

Although geographical discovery became his life work, he always intended and made it secondary to evangelizing the newly opened lands. Whether Christian civilization has thus carried the gospel in its spread is debatable, and some of his other theories and methods cannot be adopted by the average missionary, but Livingstone faced unusual conditions. The authory opints out that "within a few years of Livingstone's death, a wave of missionary energy began to roll over the African continent." Perhaps no other man has accomplished as much in a lifetime, and truly his works do follow him. The author's occasional dissent from Livingstone's uncompromising orthodoxy only bring that into brighter relief. This is the January choice of the Religious Book Club.

308 pages. 8½x6 inches. Dodd, Mead and Company, New York. \$3.00.

H. E. S.

Talking with God, A Manual of Prayers for All Occasions, edited by Alfred Franklin Smith.

To those who love the beauty and dignity of prayer and the art of praying aright, this little volume will commend itself. Its design is to assist young people and others in their private and public devotions. Among its contributors are found some of the ablest ministers in our land and Canada. There is an index of authors, a title index and a topical index. 151 pages. Cokesbury Press, Nashville, Tenn. 50 cents. J. A. V. G.

Tell Me a Noah's Ark Story, by Mary Stewart.

Mary Stewart.

The author is not a novice in dealing with children. Her works have a peculiar appeal to the mind of the child. Because this work is full of animals it is naturally a source of unfailing interest to children. There are eighteen stories based on Scripture narrative, each one introducing a character—it may be a boy or a girl, a man or a woman. The initial chapter on "The First Noah's Ark," might leave the impression that the author makes concessions to the imagination, but it is doubtful whether the child mind would regard it as such. This volume will appeal especially to the junior group.

224 pages. 8\[4\] x5\[\frac{1}{2} \] inches. Fleming H. Revell Company, Chicago and New York. \$2.00.

Faster Meditations by Wayren Akin

Easter Meditations, by Warren Akin Candler, D.D., L.L.D.

Candler, D.D., L.L.D.

An eminent contender for the evangelical faith, Bishop Candler of the Methodist Episcopal church, South, again comes forward with a message that needs reiterance in our day. Nine chapters present varied aspects of the great resurrection doctrine and fact. They are valuable beyond the mere exercise of close and cogent reasoning—they present a wealth of scriptural reference and exposition. While yielding light and comfort to the lay reader, these meditations will serve the minister and Bible teacher for both inspiration and instruction.

struction.

116 pages. 7½x5 inches. Cokesbury
Press, Nashville, Tenn. \$1.00. W. M. R.

The Ever Open Door, by George H. Morrison, M.A.

Morrison, M.A.

The title of this volume of brief addresses is a happy phrase which was the last word uttered by this famous preacher and author. The many readers of his several other volumes will find the same sweet, suggestive and scriptural adherence to the cardinal principles of his great faith. Preachers will enjoy his homiletic genius because of his ability, figuratively, to wave his hand over a text and to have it leap into an orderly outline. Since this is a post-humous work it will serve as a capstone to his great series of sermons, and it will be said in this as all—"He loved to preach about his Lord to whom he has just passed."

286 pages. 75x5½ inches. Richard E. Smith, Inc., New York. \$2.00. W. T. J.

The Christ of Every Road, by E.

The Christ of Every Road, by E. Stanley Jones, D.D.

Stanley Jones, D.D.

A suggestive and inspirational study of what took place at Pentecost and its meaning for Christians of all time. The author points out twelve notable aspects of spiritual freedom there secured and calls upon the church to enter into her emancipation with every member both receiving and giving forth to the full. His gift of incisive expression and happy phrasing is constantly manifest and his many quotations reveal a mind enriched by wide reading. Pertinent illustrations are culled from worldwide travel, and his attitude toward Hindu faiths is more definitely scriptural than in previous books. But in criticizing the church he fails to sufficiently distinguish true Christians from civilization in general, to recognize how much of value we owe to denominations, and to take into account dispensational truth in viewing our present and future work.

271 pages. 7½x5 inches. The Abing-

and future work.

271 pages. 7½x5 inches. The Abingdon Press, New York. \$1.50. H. E. S.

Quiet Talks on How to Pray, by S. D. Gordon.

The quaint and ever appealing style of the author of the Quiet Talk Series abounds in this new volume. Here he explores the Scripture chambers for new truths concerning the subject of prayer. His chief desire is to find out the "how" of praying. He discovers that prayer, though "it is as profound as the deepest metaphysical problem," is "as simple as a-b-c." No one is barred from prayer. "From the smallest child to the rarest saint, with the greatest brain, and the finest mental discipline, and the ripest experience in prayer," there is "ground lying beyond untouched as yet."

The "how" of prayer is really revealed and the principles are clearly set forth in this volume. A positive application of these scriptural prayer principles will not only be the cause of great faith and blessing to the believer, but the church of Christ may expect a mighty revival to sweep over our nation.

192 pages. 7½x4¾ inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

The Eastern Orthodox Church, by

The Eastern Orthodox Church, by Stevan Zankov.

The Eastern Orthodox Church, by Stevan Zankov.

Through recent ecumenical conferences this body and Protestants have drawn closer together in thought and fellowship. Many of us hesitate to endorse such tendency in view of largely unfavorable though meager information about the Orthodox church during past years, but all will welcome this authoritative presentation of its tenets and practices, given in a summer course of lectures at the University of Berlin by the professor of Ecclesiastical Law at Sofia, Bulgaria. Dr. Donald Lowrie translates and edits and Dr. Mott contributes a foreword.

Racial and geographical statistics reveal an Orthodox membership of 132,000,-000, ten out of each eleven adherents being Russia. We are struck by their numerous points of agreement with Protestants: their view of the Trinity, sin and its effect, salvation through Christ's life, and especially His death; their emphasis on experience and the importance of faith, of grace above works, and of the Cross and resurrection in our redemption; their deep interest in eschatology and our Lord's return; the equality of priests and people, and the rejection of any human headship such as the papacy claims. Yet they accept the seven sacraments, holy tradition, prayers for the dead, mariolatry and pictures of saints, but replace images by ikons. They celebrate the Eucharist for the whole mystical body of Christ, living and dead and include angels, with belief in universal salvation, and consider their church has preserved in purest form the original of apostolic days. The author's defense of his faith and exegesis of Scripture in its support is ingenious and doubtless sincere, but a needed corrective would be a study of the comprehension of these doctrinal theories by the Orthodox rank ture in its support is ingenious and doubt-less sincere, but a needed corrective would be a study of the comprehension of these doctrinal theories by the Orthodox rank and file. A biography is given, and an in-dex would be helpful. 168 pages. 7x4% inches. Morehouse Publishing Company, Milwaukee, Wis. \$2.25. H. E. S.

The Case for India, by John S. Hoyland, M.A. (Cant.) F.R.Hist.S.

land, M.A. (Cant.) F.R.Hist.S.

This British author who has lived and taught in India, and recognizes the undoubted benefits of England's colonial government, frankly blames his compatriot's manners and attitude toward Indians as causing the new nationalist spirit. In the present critical situation he urges concession of independence within the empire as imperative. Let India determine its form of government with England restricted to her true task of training and protection.

Like many another who would be fair and sympathetic toward Hinduism and Islam, he fails to grasp the vital fact that licentious immorality is a marked feature of their doctrine and practice, especially of the former faith. But he indicates a political danger in their religious antagonism. Mohammedans profess a brotherhood not limited to racial bounds

nor embracing all members of any one race nor embracing all members of any one race, but linking together everywhere all (and only) the followers of the prophet. In India where they must ever remain a minority party, he believes they will not be content to be governed by unbelievers.

Part II contains a valuable interpretation of India's viewpoint with regard to Western civilization and her prepar release.

Western civilization and her proper rela-tion to it. Her leaders are convinced the Great War proved Christianity a failure by a sort of wholesale suicide and in horror of it they turn toward Moscow. Our world of it they turn toward Moscow. Our world system of competition, individualism and industrial aggression they entirely reject as being the fruit of unholy desire. In religious defense they preach Swaraj, which embraces self-contained isolation, peaceful content with one's lot in life and the crushing out of desire. Rather than compromise these ideals they would apply them to absurd extremity. Thus even caste and child marriage become sanctified. Hence their political revolt has social and religious company that the social and religious companies the second content of child marriage become sanctified. Hence their political revolt has social and religious basis.

180 pages. 7½ x5 inches. J. M. Dent & Sons, Ltd., Toronto. \$1.35. H. E. S.

Love's Danger Signal, by James G. Reid.

In these days when future retribution is seldom sounded in the pulpit and there seems to be a wide spread and growing tendency to relegate this doctrine to the realms of unreality, it is refreshing to find such a helpful brochure. The writer has clearly and carefully set forth all the New Testament teaching upon this subject Not clearly and carefully set forth all the New Testament teaching upon this subject. Not only does he conclusively answer the question, Is there a hell? but also defines and locates and tells its purpose and those who will inhabit it. This is a timely contribution for the present day apostasy.

32 pages. 7½x4¾ inches. Bible Institute Colportage Association, Chicago. 10 cents.

C. H. B.

Bible Study for Bible Students, by J. Brad Craig.

The national Bible school secretary of The national Bible school secretary of the United Presbyterian church has prepared three handy volumes, each containing fifty-two lessons, to be used in Bible classes of adolescents or adults. The first volume present the essential features of the Bible from the beginning of Genesis to the captivity of the children of Israel. The lessons upon the divided kingdom of Israel and Judah are arranged in parallel columns so that corresponding events that columns so that corresponding events that were transpiring in the two kingdoms may be constantly kept before the student. The second volume completes the books of the Old Testament, following several lessons on the important Old Testament characters. the literature of the Old Testament, and its great addresses and significant prayers. The concluding chapters deal with events transpiring between the Old and the New Testaments. The third volume is confined to the New Testament, of which three-fifths of the lessons are given to the life of Christ, and the remainder to Paul's mis-

of Christ, and the remainder to Paul's missionary journeys and epistles, the catholic epistles, and Revelation.

The writer has provided a progressive study of the entire Bible, which will be greatly appreciated by those who believe that the unexplored portions of scripture will prove interesting and practical for the adolescent age. Dr. Craig is an expert in Sunday-school methods, and he has wisely used his knowledge and experience to adapt his lessons for young people. He does not accept dispensational teaching and his treatment of the prophetic portions of scripture are all too brief; but aside from this the work is to be highly commended 300, 228 and 290 pages, respectively. 6½x4½ inches. Cokesbury Press, Nashville, Tenn. \$1.35 each. C. H. B.

India in Bondage, J. T. Sunderland.

Since the World War the thinking of Since the world war the thinking of the world has been running in new grooves—at least it no longer runs in the old grooves—and by no means the least con-spicuous question before the public is that of the rights and privileges of those groups of the home family traditionally accorded of the human family traditionally regarded as subject or dependent. Most prominent

in this category is the population of India. Not only has the rest of the world been thinking about India, but India has been doing some thinking for herself. Just at the present moment an exceedingly serious delicate situation confronts ish administration as a result of the propaganda and organized opposition of groups of Nationalists, under the leadership of Mahatma Ghandi.

Dr. Sunderland presents us with a forceful volume of facts and arguments calculated to make a damaging case against the British government. So forceful, indeed, is his presentation that the British authorities have placed a ban upon the book in India, for fear of it fanning to a fame the present threatened conflagration. The author is decidedly of the opinion that British administration has been, now is, and can be, nothing else but a blasting influence upon both India and Britain. In joining issues with Katherine Mayo, in his last chapter over her Mother India, Dr. Sunderland denounces her in unsparing terms as biased, prejudiced, and en-Dr. Sunderland presents us with a force

nr. Sunderland denounces her in unsparing terms as biased, prejudiced, and entirely one-sided, seeking to paint India all black and make out a good apology for British occupation. While willing to grant the fullest weight to all of the author's carefully amassed testimony, we cannot escape the feeling that he too has allowed himself to commit the same error of one-sidedness, in the opposite direction, seeing only the shortcomings of British rule and ignoring all the benefits.

While the book is unquestionably a most valuable and timely one, we would venture to suggest that readers should at the same time give careful consideration to other volumes presenting the case from different angles.

angles. 530 pages. 876x6 inches. Lewis Copland Company, New York. \$4.00. W. H. H. Lewis Cope-

His Sure Return, by Dr. Norman B. Harrison.

This is an excellent analytical and concise presentation of the second advent of our Lord, together with the related facts to take place in connection with His return. The author groups the prophecies under The Proof, Purpose, Period, Portents, and Prospect of Christ's Coming Again. Each one of these chapters has its divisions and emblyinging together with Again. Each one of these chapters has its divisions and subdivisions, together with an abundance of scripture printed verbatim in the book itself. The author lets scripture speak for itself, presenting just enough explanation that the reader can relate, identify, and understand the Word as it relates to the subject. A short history of the doctrine of the personal return of our Lord, together with a list of the eminent men all down the ages who have taught it, is appended. The reading of this book should clarify one's thinking concerning the last days.

84 pages. 7½x5 inches. The Bible Institute Colportage Association, Chicago.

25 cents.

Die Alten Geschichten und Raetsel; Ein Hausbuch, by Hans Habert.

This volume of one hundred and fifty-six devotional sections of chiefly the German text of the Bible was suggested to the author in his meditation upon Psalm 78. He holds that Gleichnissen und Raetsel there really means "the old stories of his people's past" (die alten Geschichten aus seines Volkes Veryangenheit), and he proceeds to set down in devotional form certain of this history.

ceeds to set down in devotional form certain of this history.

The numerous devotional sections are divided into three books; first, The Stories of Father Amram. Amram is an Egyptian shepherd and the stories he tells are sections of Genesis. A short introduction explains the relation of Amram to these Genesis stories. The second book recounts stories of Moses, the man of God. The third and final book gives chief place to the valedictory address of Moses.

The script is German throughout but in heavy black type and hence easily read. German readers of the MONTHLY will appreciate this helpful Hausbuch.

309 pages. 9x6 inches. Furche-Verlag,

9x6 inches. Furche-Verlag, 309 pages. 9x0 Berlin, Germany. H. F. S.

The Lacquer Lady, by F. Tennyson

Jesse.

Burma has always commanded our primary interest as America's first foreign mission field, but its relations with the Indian Empire and with Great Britain have been overlooked. Recently Mrs. Morrow'i novel, Splendor of God, has enabled us to live over again Judson's earlier years there in which the Burmese king was forced to surrender his lower provinces to the English force sent from India in 1826. His continued cruelty, violating all the canons of civilized nations, made equally necessary the loss of middle Burma a quarter century later. How the remainder was annexed and the royal family departed in 1885 is now vividly described by Miss Jesse who has wonderfully caught the spirit of the dynasty, its mingled childish weakness, gaiety and heartlessness, even as she accurately portrays the palace and setting of Mandalay. Though its bright hued grandeur and gilded glory have faded, tourists of today can readily reconstruct the life of this Lacquer Lady. The characters are not admirable and the author lacks sympathetic understanding of missionaries, even those from England, but otherwise she senses the situation and keenly analyzes Burmese influences and motives. Her story preserves many valuable details which soon would have left our knowledge of the "Silken East" the poorer for their loss.

466 pages. 8x5½ inches. Macmillan Company, New York. \$2.50. H. E. S.

BOOKS RECEIVED

Macmillan Company, New York.

"The Makers of the Unwritten Constitution." by William Bennett Munro, LL.D. Cloth, 156 pages, \$1.50.

"Mahatma Gandhi's Ideas," by Charles F. Andrews. Cloth, 382 pages, \$3.00.

"Jeremiah the Prophet," by Raymond Calkins, D.D. Cloth, 399 pages, \$2.50.

Fleming H. Revell Company, Chicago and New York.

"The Fine Art of Motherhood," by Ella Broadus Robertson. Cloth, 126 pages, \$1.50.

"Tithing for Juniors," by A. T. Robinson. Cloth, 93 pages, \$1.00

"Easy Street," by Roger W. Babson. Cloth, 32 pages, \$1.00.

"The Utopia of Unity," by Jay S. Stowell. Cloth, 123 pages, \$1.25.

"Egyptian Papyri and Papyrus Hunting," by James Baikie, F.R.A.S. Cloth, 324 pages, \$3.75.

"Through Central Africa for the Bible," by Wm. J. W. Roome, F.R.G.S. Cloth, 208 pages, \$1.50.

"A History of Some Scientific Blunders," by George McCready Price. Cloth, 138 pages, \$1.25. Fleming H. Revell Company, Chicago and ew York.

\$1.25. "Studies of the Parables of Our Lord," by Henry T. Sell, D.D. Cloth, 159 pages, 75 cents; paper, 50 cents.

D. Appleton and Company, New York.
"Savonarola," by Piero Misciattelli, transted by M. Peters-Roberts. Cloth, 285 pages, \$3.00.

Presbyterian Committee of Publication, ichmond, Va.

Richmond, Va.

"New Testament Evangelism," by Wade C.
Smith. Paper, 123 pages, 50 cents; cloth, \$1.00.

"The Church in China," by Donald W. Richardson. Paper, 224 pages, 50 cents; cloth, \$1.00.

ardson. Paper, 224 pages, 50 cents; cloth, \$1.00.

Oxford University Press, New York.

"The Four Gospels and the Acts of the Apostles," Authorized Version. Cloth, 80 cents.
"Christology and Criticism," by Benjamin Breckinridge Warfield. Cloth, 459 pages, \$3.00.

Richard R. Smith, New York.

"Wrestlers with God," by Clarence Edward Macartney. Cloth, 207 pages, \$2.00.

"The Ever Open Door," by George H. Morrison, D.D. Cloth, 286 pages, \$2.00.

Charles Scribner's Sons. New York.

Charles Scribner's Sons, New York.
"The Supreme Book of Mankind, by James
K. McClure, D.D., LL.D. Cloth, 227 pages,

The Autobiography of God," by Ernest R. attner. Cloth, 312 pages, \$2.50.

Cokesbury Press, Nashville, Tenn. "Easter Meditations." by Warren Akin Cand-r, D.D., LL.D. Cloth, 116 pages.

National Patriotic League, Washington, "The Red Fog," by Bonnie Busch and Lucia Ramsey Maxwell. Paper, 105 pages.

The Bible League, 40 Great James St., Bedford Row, London, W. C. 1.
"Miracles and the Laws of Nature," by W. Bell Dawson, M.A., D.Sc., M.Inst. C.E. Paper, 35 pages, 10 cents.

Moody Bible Institute Monthly

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Moody Bible Institute of Chicago

William M. Runyan

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Dr. and Mrs. E. R. Kellersberger, missionaries to Africa, Southern Presbyterian Board; Mr. and Mrs. E. R. Lindberg, independent missionaries to Palestine: Dr. A. Earle Kernahan, director, Union Visitation Evangelistic Campaign; Rev. Arthur B. Fowler, Indiana, Pa.; Rev. Fred Ettinger, radio pastor, Gospel Loop Church, Chicago; James Schreiber, boys worker, Oak Hills Fellowship, Benudji, Minn.; Mr. Emil W. Halvorsen, missionary, Inland South America Missionary Union; Miss Alice Chamberlain. independent missionary to India; Mr. Roy E. Shaffer, missionary, Africa Inland Mission; Rev. George M. Landis, Newcastle, Pa.; Mrs. Frank F. Hutchins, Indianapolis, Ind.; Mr. H. A. Ironside, Bible teacher; Dr. W. H. Garman, pastor. Oldzin Congregational Christian Church, Norfolk, Va.; Miss Agnes Houston, missionary on furlough from Africa; Miss Annie R. V. Wilson, for wenty-two years missionary to Hangchow, China, Southern Presbyterian Board; L. Dyer, Japan Evangelistic Band; Miss Amanda C. Kruse, missionary on furlough from Africa; Mrs. E. A. Waldeck, Grand Rapids, Mich.; Miss Esther Forsberg, accepted for missionary work in South America, Scandinavian Alliance Mission; Miss Mabel Beckley, accepted for Africa by United Brethren Board; Miss Dorothy Krauss, former president, Delaware State Christian En-deavor Union; Mr. Anton Kehrein, missionary to Africa, Gospel Missionary Society: Rev. Joseph S. Otteson, former missionary to India, representing Scandinavian Alliance Mission Board.

FACULTY AND STAFF ENGAGE-**MENTS**

Rev. Oscar Lowry, March 2, afternoon meeting, Bridewell Prison; March 9, 16, Sunday morning services, Great Lakes Naval Training Station.

Rev. W. Taylor Joyce, March 1, evening service, West Side Rescue Mission, Chicago; March 4, evening service, Gospel Loop Church, Chicago; March 12, afternoon address, radio station WWAE; March 21, young people's meeting, Mayfair Congregational Church.

Rev. P. B. Fitzwater, D.D., March 9-14, Bible conference, First Baptist Church, Valparaiso, Ind.

Rev. David A. Noble, March 2, young people's meeting, Englewood Swedish Mission Evangelical Church, Chicago.

Rev. Harold L. Lundquist, March 9, seventeenth anniversary young people's society, North Park Swedish Mission Church, Chicago; March 16, young peo-ple's meeting, First Swedish Free Church, Chicago.

Miss Ruby Ann Jackson, March 16, young people's society, Bethany Swedish Mission Church, Chicago; March 17, ad-dressed Sunday-school workers, East cil of the denomination.

Side United Presbyterian Church, Gary,

Rev. J. W. Davis, March 23-28, special meetings, Diversey Parkway Evangelical Church, Chicago.

Frances C. Allison, March 3, installation of officers, Y.W.C.A., Wheaton College, Wheaton, Ill.; March 17, addressed Business Women's Council, Moody Memorial Church, Chicago.

Rev. A. H. Leaman, March 2-20, evangelistic meetings, Baptist Tabernacle, Kenosha, Wis.

Miss Margaret Taylor, March 17, addressed mothers and teachers, Cradle Roll and Beginners' Departments, East Side United Presbyterian Church, Gary,

Rev. Kenneth S. Wuest, March 9, evening service, Central Evangelical Lutheran Church, Chicago.

Rev. H. Framer Smith, March 23, morning and evening services, Central Presbyterian Church, Detroit, Mich.; March 29, addressed regional conference, League of Evangelical Students, Whea-

Rev. D. L. Foster, March 3, addressed young people's gathering, Christian and Missionary Alliance Tabernacle, Chicago.

Dr. H. L. Canright, March 16, with Mrs. Canright and three other women missionaries, conducted five services during the day in the neighborhood of Mc-Henry, Ill., all taking part in each serv-

ITEMS OF INTEREST

President Gray has received a letter from the secretary of the Board of Education of Pyeng Yang Presbytery, Pyeng Yang, Chosen (Korea), thanking the Institute and its Faculty for the kindness shown to Mr. In-chun Kim and Miss Chin-chu Kilh during their student residence here.

A tangible result of the Institute Bible conference recently held at Augusta, Ga., was the organization of a Correspondence School class numbering fifteen students to take up the study of Great Epochs of Sacred History.

Mr. George S. Schuler, of the Institute Music Faculty, led the song service at the Jubilee Meeting of the Chicago Visitation Evangelism Campaign, which was held in the Auditorium theater on March 30. He had a choir of 450 voices, gathered from participating churches.

The spring catalogue of the Theodore Presser Company, Philadelphia, announcing pipe organ music, includes five compositions by Mr. Schuler, who is one of the regular staff of contributors to their monthly magazine, The Etude.

Dr. Gray is announced to give the commencement address at the Theological Seminary of the Reformed Episcopal church in Philadelphia on April 22. The commencement is held in connection with the biennial meeting of the General Coun-

GREETINGS FROM TEXAS

Miss Virginia C. Williams '12, reports from Austin, Tex., that Rev. C. A. Mon-'96, representative of the Maintenance Bureau, and Mrs. Montanus, visited Austin early in March, going on to Waco. The letter further says,

"Last night in our Y. W. C. A. assembly room, Mr. and Mrs. Montanus led a group of Institute friends in a delightful and helpful fellowship meeting. Earnest prayer was made for the Institute, the Faculty, and the students, and also for those students who are serving in the various fields of the world. Institute experiences and recollections were narrated, and the meeting closed with the fellowship song, 'God bless the school that D. L. Moody founded.'

"Former students who attended the meeting are Charles Nash '15, and H. H. Burch '29, now students in the Presbyterian Theological Seminary and the University of Texas, and Miss Julia Tarver '20, of the Loan Library of the Univer-

WORDS OF AFFECTION FROM KENYA COLONY

From Kijabe, Kenya Colony, East Africa, has come the heartening message printed below. Well may the Institute feel gratitude to God for this noble band of messengers that it has been permitted to train for service in that distant and difficult field. They have the assurance that the Institute family offers constant prayer on their behalf. May the arms of eternal love and grace enfold each of

"We, the former students of the Moody Bible Institute, attending the an-nual conference of the Africa Inland Mission at Kijabe, Kenya Colony, East Africa, send our heartiest greetings and Africa, send our heartiest greetings and expression of loyalty to the great school which D. L. Moody founded. Our sincere prayer is that M. B. I. will ever be a mighty fortress of truth, and a rallying place for an ever-increasing army of young men and women for Christian of the control of tian service. May those who go forth bring still more thousands of precious souls to our Lord Jesus Christ.
"In His service,

(Signed)

"Thos. G. Marsh '15, Clara Cook Guilding '06, Hattie A. Newman '10, Elizabeth Stevenson '21, Rose M. Horton '16, Margaret F. Moody '26, Reg. V. Reynolds '24, Zan Hamilton Reynolds '23, Myrtle Zaffke '25, Margaret A. Gruenewald '22, Mrs. E. Sywulka '06, Bretta C. Johnson '28, Claudia Frey Weppler '27, George W. Weppler '29, Mr. and Mrs. Norman Johnson '29, A. E. Barnett '07, Elma Barnett '12, L. S. Probst '07, Clo A. Myers Probst '07, Laura N. Collins '07, Anna B. Holland '16, Clara E. Nixon '19, Adella Lugibill Stephenson (Mrs. J. G.) '13, J. G. Stephenson '13, Charles J. Skoda '28, H. S. Nixon '20, Charles W. Teasdale '20, Mrs. C. W. Teasdale '21, F. E. Holland '15." (Signed)

STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at institute.

Katharyn M. LaSor '23, who with H.



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2 books. Songs and Stories of Mother, Childhood and Home No. 1-60c. No. 2-50c-or both

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Marie Duffie '20, has formed The Hope Printing Company for the Blind, reports that 164 copies of the first real number of "The Evangel" has gone out, and they are claiming the Lord's promise that His Word shall not return unto Him void.

Elmer L. Castrodale '28, pastor of the Methodist Protestant church at Marne, Ia., and Mrs. Castrodale (Florence L. Bennett '28), were in Chicago in March with their little son, who had a mastoid operation.

Thomas A. Barton '27, who will be graduated from the Omaha Theological Seminary of the Presbyterian church in May, has received a call to the pastorate of the First Presbyterian Church, of Valentine, Neb.

Harriet A. Downs '13, has written a most interesting letter from Allahabad, U. D., India, telling of the great "Kumbh Magh Mela," which occurs every twelfth year at Allahabad. "Thousands of pilgrims come to this place to wash in the river, all in the name of religion. However, this ceremony gave an opportunity to distribute tracts, and many people came to the tent to hear the gospel in word and song.'

Annie M. Cowell '26, writes from Kasenyi, Congo Belge, that she spent a quiet but happy Christmas with four missionaries at her station. Six boys from the mission school made confession of belief in Christ during the past term of three months. Miss Cowell says they are in the midst of a very dry season and food is getting scarce.

Joseph A. Koffend '28, and Mrs. Koffend, write from Peiping, China, that they completed their first term in the North China Union Language School with good grades. Preparations for the Chinese New Year have begun, and the missionaries are planning to hold little meetings over the country.

Herbert W. Atkinson '23, pastor of the Presbyterian church of Flaxton, N. Dak., has been elected Moderator of the Minot Presbytery for the coming year. Mt. Atkinson is also named as alternate Commissioner to the forthcoming General Assem-

Bessie Lovell '15, Kiambu. Kenya Colony, reports a condition of unrest throughout the district of Uganda, where professing native Christians are causing trouble. The government has provided native policemen to be on guard nights at the station. "We hear they still threaten to wipe out mission work in some places, but God lives and cares for His own. Pray that missionaries may be given great wisdom and discernment, and that the result may be a wonderful victory for the work that is His."

Alice Ringland '97, in a letter from Durban, Natal, South Africa, requests prayer for some who are sick. She says the Bible teaching in the native school is beautiful, but not more than once a week do they go out to the Kraals for personal work, and one wants to see them keener in scattering abroad what they take in.

Jean Macnab '28, sailed April 3 for South America, where she will work under the Bolivian Indian Mission. Her address is, care Bolivian Indian Mission, San Pedro, Charcas, Bolivia.

Harry J. Reed '22, resigned the pastorate of the Calvary Baptist Church, Chicago, to become pastor of the First Baptist Church, of Streator, Ill. He assumed his duties April 13.

Emil W. Halvorson '21, after seven years spent in the interior of Brazil under the Inland South American Missionary Union, devoted some months of his furlough to further study at the Institute in missionary-medical instruction. In a very welcome and interesting interview with the editor of this department he reported his purpose to sail on the "Southern Cross," April 6, returning to his field at Corumba, Matto Grosso.

A. R. Lytle '09, of Winona Lake, Ind., was a recent visitor at the Institute. He is engaged in evangelistic work, serving as soloist and song director for Evangelist J. W. Ham.

Dr. William Evans '92, one of the first graduates of the Institute who has achieved distinction in the Bible teaching field, looked in on Institute life for a few hours recently while en route from the Detroit Bible Conference to California.

David MacMeekin Conn '95, has entered upon the pastorate of the First Presbyterian Church of Freeport, Pa., twenty-eight miles from the heart of Pittsburgh. A pipe organ has been purchased and the manse reconditioned in a most attractive way. The church of approximately four hundred members seems eager to co-operate in spiritual as well as material things.

Zola B. Smith '25, followed her work at the Institute with a full course of nurse training at the Flower Hospital, Toledo, O., from which she graduated in January, 1929. She is engaged in private duty nursing while waiting for the opening of the door for missionary service in inland Afrea.

Emma Margaret Mathys '29, has been accepted by the Africa Inland Mission for service in its field. Miss Mathys is at present doing clerical work at the Institute and hopes that God's hand will open the way for an early departure to her appointed field.

W. D. Herrstrom '24, now pastor of the North Akron Baptist Church, Akron, O., reports, "During January and February there were fifty-three additions to the church, and thirty other conversions. Souls are being saved at practically every service. Our Sunday-school studies the Bible-one chapter every Sunday, and every one brings a Bible to the services.' Mrs. Herrstrom was, before marriage, Ruth B. Buck '24.

Alexander J. Jantzen '26, has recently changed his residence from Marion, S. Dak., to Murdo, in the same state. He has become associated with the American Sunday School Union as one of its field missionaries.

Henry DeVries '23, and his family have returned to their frontier field in the Philippine Islands. They recuperated in the homeland from the exhaustion brought about by dysentery and ma-laria. The need that faces them upon their pagan island is very great, and prayers are desired that God will watch over them and prosper their work.

Moody Bible Institute Monthly

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C. C. Keur '29, was engaged during the month of March as soloist and song director for evangelistic services held in the Grove Avenue Baptist Church, Racine, Wis.

Joseph J. Ehrstein, D.D. '97, superintendent of the Brookes Bible Institute, of St. Louis, was pulpit supply at the Moody Memorial Church, Chicago, March 30. He was a welcome visitor at the Institute where he met friends of his student days and others who have been helped by his far-reaching Bible minis-

Amanda C. Kruse '24, having concluded her furlough much improved in health, took ship April 5 at New York City to return to her field of service under the Sudan Interior Mission. She visited at the Institute enroute, and expressed much joy in the privilege of resuming her work. Her address will be Mopa, via Ilorin, Nigeria, West Africa.

Lewis R. Cocreham '27, now an ordained minister, is pastor of the Baptist church at Smiley, Tex. Since his graduation he has been assistant pastor of the Riverside Park Baptist Church of San Antonio, Tex.

John S. Hall '08, writes from Kaltungo, Nigeria, W. Africa, of their opportunity to attend a conference of missionaries, after which they spent Christmas in the Mission Rest Home. Returning to their own station after two months they found it "unspeakably blessed to see how those entrusted with responsibilities have been able unashamedly and joyfully on our return to give account of their stewardship. Praise God for the sanctifying and ennobling power of the message and ministries of His gospel."

MARRIED

Ronald Ricker Kratz '22. and Susan Catharine Bachman '22, March 26, Lebanon. Pa.

WITH THE LORD

Rebecca A. Hoover '24, since 1925 engaged in missionary service in San Jose, Costa Rica, Central America, and about to return to her home on furlough, was

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W. L. Sanford '29, has assumed the on March 18 released from earthly toil to enter upon the furlough that knows no end-the rest that remaineth for the children of God.

Flora Chandler '22, employed for five years under the Board of National Missions of the Presbyterian church as community worker at the Osage Iron Works, Orangeburg, S. C., on December 24, 1929, was summoned to be with the Lord. She was greatly beloved by those among whom she served.

Hettie Kauffman '12, on February 8 laid aside the many duties of her helpful life at Stanford, Ill., to enter into the presence of the King. The end was peace.

Alice L. Coates '92, after many years

of diligent and fruitful missionary service in Japan, was invalided home in the late months of 1929. She fell asleep in Jesus on January 17, 1930, at the Mayo Brothers Hospital, Rochester, Minn. "A brave soul, never complaining."

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from March 1 to 31, 1930, inclusive: Africa Book Fund: 2 shipments: 54 Colpor-tage Library books, 52 Evangel Booklets, 10 Pocket Treasury.

Free Tract Fund: 11 shipments: 4.010 tracts. General Mission Fields Book Fund: 3 ship-ments to 3 states, 2 shipments to the Philippine Islands, 5 shipments to 3 foreign countries: 203 Colportage Library books, 69 Evangel Booklets. 25 Pocket Treasurys, 385 tracts.

Hospital Book Fund: 82 shipments to 28 states: 2,593 Colportage Library books, 51 Emphasized Gospels, 2,711 Evangel Booklets, 3,366 Pocket Treasurys, 14,946 tracts.

India Book Fund: 1 shipment: 16 Colportage Library books, 17 Evangel Booklets.

tage Library books, 17 Evangel Booklets.

Latin America Book Fund: 2 shipments to 2 states, 1 shipment to Porto Rico, 21 shipments to 9 foreign countries: 1,060 Colportage Library books, 824 Evangel Booklets, 6,300 tracts.

Life-Saving Station Book Fund: 1 shipment to 1 state: 50 Pocket Treasurys.

Lodging House Book Fund: 1 shipment to 1 state: 43 Colportage Library books, 49 Evangel Booklets, 35 Pocket Treasurys, 660 tracts.

Lumber Camp Book Fund: 3 shipments to 3 states: 212 Colportage Library books, 241 Evangel Booklets, 150 Pocket Treasurys, 980 tracts.

Miners Book Fund: 1 shipment to 1 state: 31 Colportage Library books, 35 Evangel Booklets, 25 Pocket Treasurys, 120 tracts.

Mountain Book Fund: 240 shipments to 9 states: 497 Colportage Library books, 734 Emphasized Gospels, 449 Evangel Rooklets, 556 Pocket Treasurys, 1,579 tracts, 1,337 Testaments. 23 Bibles, 49 Bible Alphabet and Memory Work Booklets, klets.

Booklets.

Pioneer Book Fund: 16 shipments to 7 states, 8 shipments to Canada: 495 Colportage Library books, 156 Emphasized Gospels, 485 Evangel Booklets, 440 Pocket Treasurys, 1,100 tracts, 20 Testaments, 2 Bible Alphabet and Memory Work booklets.

Prison Book Fund: 79 shipments to 29 states: 2,836 Colportage Library books, 3,018 Evangel Booklets, 4,516 Pocket Treasurys, 4,152 tracts.

Tracts.

The total amount of literature sent on the above Book Funds during March is as follows: 439 shipments to 38 states, 2 shipments to Philippine Islands, 1 shipment to Porto Rico, 8 shipments to Canada, 29 shipments to 31 foreign countries: 8,040 Colportage Library books, 941 Emphasized Gospels, 7,948 Evangel Booklets, 9,183 Pocket Treasurys, 34,232 tracts, 1,357 Testaments, 23 Bibles, 51 Bible Alphabet and Memory Work booklets.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from March 1 to 31. 1930. inclusive:

to 31, 1930, inclusive:	
Number of	Amount of
Contributions	Contributions
Hospital188	\$ 711.50
India 2	6.00
Latin America 3	50.00
Lumber Camp 15	68.00
Mountain269	1,627.60
Pioneer 5	11.10
Prison116	478.44
Seamen 1	1.00
Free Tract 13	6.43

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RADIO STATION

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NEW WAVE LENGTH FOR WMBI

As this issue of the MOODY MONTHLY goes to press notice has just been received from the Federal Radio Commission of a change in the wave length of WMBI. Heretofore it has been operating on 1080 kilocycles or 277.6 meters. Beginning May 1 WMBI will operate on 1040 kilocycles or 288.3 meters. Not only is this higher wave length very desirable in itself, but the frequency of many other stations throughout the country such as KMOX of St. Louis and WTAM of Clevland,

interference with WMBI. Heretofore some of these higher powered stations were so close to WMBI in frequency that interference in many points was the result.

This is certainly a direct answer to prayer. Will you continue to pray that a regular schedule of evening hours may be assigned to this station in the near future?

THE MORNING **GLORY CLUB**

Each Friday morning at 7:15 the boys and girls "Morning Glory Club" goes on the air. After the first broadcast of this program on March 14

hundreds of letters from boys and girls in Michigan, Wisconsin, Illinois, Indiana were received. They expressed delight that they were to have a morning service over the radio which they could call their very own.

A contest was held to decide upon the best name for the hour. Twelve boys and girls suggested the name which has been adopted, "The Morning Glory Club." There were other splendid suggestions such as "Wide Awake Bible Club," "Boys and Girls Sunrise Program," "The Sunrise Soul-Winners," "Seek Ye Early Club," "Win One Club," and many others.

"Word hunts" are conducted periodically. For example, the boys and girls were asked, on a recent program, to find the number of times the word "life" occurred in the third chapter of John. Similar hunts will be conducted from time to

An essay contest is in prospect when

Saved." It is hoped that in this Morning Glory Club many boys and girls may accept Jesus Christ as personal Saviour and may be led out into Christian service for Him. Will you join in prayer to this

A GENEROUS RESPONSE

On behalf of the Practical Work office of the Institute a request was recently broadcast for extra or worn copies of the Bible which the radio friends might

are needed for Institute students to dis- another student from the South, whose tribute to new converts and people too poor to afford a copy.

As the result of this request over the air, a great variety of Bibles and Testaments were received as the accompanying illustration suggests. In the collection are pulpit Bibles, family Bibles, some published as early as 1836, some printed in foreign languages, and a great many different styles of the New Testament.

NEW STAFF MEMBER

The latest addition to the radio staff is Melvin M. Seguine. Mr. Seguine is already well known to many of the friends of W-M-B-I as he regularly assisted in the morning programs of the Family Altar League. He is a graduate of the Moody Bible Institute, and since his graduation prizes will be given for the best essay has been active in the work of the Bethon the subject "What It Means to be any Orphanage of the Kentucky Moun-

tains, located at Bethany, Ky. Mrs. Seguine (Frances Waffle '29) had charge of the boys' dormitory, and also taught music in the school.

Mr. Seguine will assist in the Radio Department as announcer, correspondent, vocalist, and in some spe-



Melvin M. Seguine

cial research and development work in connection with program plans. May he be remembered in prayer as he takes up his new work.

FAMILIAR VOICES

The familiar voice column this month have been so changed as to eliminate have in their possession. These copies introduces the pictures of two of the

Institute students who regularly assist in the radio work. Julia F. Carmichael, of the class of April, 1931, comes to the Institute from Statesboro, Ga., where she held the position of church secretary in the Baptist Tabernacle of Atlanta, and subsequently to that was pastor's assistant. She has also assisted in the work at the First Congregational Church of Cicero, of which Rev. Wm. McCarrell is pastor. Miss Carmichael's voice has been most effectively heard in solo and duet work and also in the quartet which regularly assists in the Morning Worship broadcast at seven o'clock.

G. Otto Underwood,

home is in Okmulgee, Okla., is a member of the class of December, 1930. He is taking musical training for the ministry of an evangelistic singer. Mr. Underwood has been very valuable

Julia F. Carmichael in the radio programs, both as soloist and a member of various ensemble groups.

The members of the radio staff count it a blessed privilege to enjoy this spiritual fellowship with so many of the young men and women who are attending the Institute. One of the sad features in connection with this radio work is that as



G. Otto Underwood

Moody Bible Institute Monthly

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RADIO PROG

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May, 1

each term closes it is necessary to bid Mayfair Congregational Church, Chicago; dieu to those whose friendship has meant so much and whose service for the ford Jesus has been a blessing to so many.

ANNOUNCER'S DESK Wendell P. Loveless



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Through the co-operation of station WBT, of Charlotte, N. C., and WCBD, of Zion, Ill., the two stations who share the 1080 kilocycle frequency with us, another evening hour is to be added to

our schedule. This will be Monday evening from 11:00 to 12:00 o'clock, Central Standard Time. Now that Daylight Saving Time is in effect in Chicago, it will also be possible to broadcast two "Sunset Hours between 6:00 and 8:00 o'clock on Tuesday and Thursday evenings. This gives our station after dinner time on Monday, Tuesday, Thursday and Friday evenings, during the summer months. We are very thankful for this additional privilege for at least part of the year.

The winter season just concluded has provided some of the best internationally known preachers and Bible teachers for the W-M-B-I programs. Among the galaxy of speakers heard from this station were Rev. James M. Gray, D.D., Rev. George M. Landis, Mr. H. A. Ironside, Rev. Wm. Lamb, Bishop Horace M. Du-Herbert W. Bieber, D.D., Mr. A. H. Stewart, Dr. A. C. Gaebelein, Rev. Paul Rood, Dr. W. Stillman Martin, Mr. Ralph C. Norton, of Belgium, and Miss Christabel Pankhurst, of England.

The Announcers Trio during the past two months has conducted programs in the following points:

Clay Street Baptist Church of Benton Harbor, Mich.; Buena Memorial Presbyterian Church, Chicago; Fourth Pres-byterian Church, Chicago; First Methodist Church, Fort Atkinson, Wis.; the Interdenominational Bible Conference conducted under the auspices of the Moody Bible Institute at the Woodward Avenue Baptist Church, Detroit, Mich.; Calvary Undenominational Church in Grand Rapids, Mich., where an audience of about 2500 attended; United Brethren church, Freeport, Ill.; Moody Memorial Church,

Chicago; Austin Town Hall, Chicago;

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the Interdenominational Bible Conference conducted by the Institute in the Central Presbyterian Church, St. Louis, Mo.; a program in the auditorium of the Moline High School, Moline, Ill., held under the auspices of the Laymen's Gospel Union of that city; the Austin M. E. Church, Chicago; Englewood Presbyterian Church, Chicago; Baptist Tabernacle at Kenosha,

Watch this page for further notice of the "W. O. B." of W-M-B-I.

2

THE OPERATOR'S PANEL L. H. Greer

RADIO SERVICE AND REPAIR WORK



Many thousands of the radio public will buy new receiving sets during 1930. It is a wise plan for the person about to purchase a radio set to carefully note the terms of the radio dealer relative

to the servicing of the set when once installed in the home. Some radio dealers agree to render free service for a period of sixty days following the purchase of the receiver. By this is meant that the dealer will answer all service calls and repair all defective parts free of charge. Upon the expiration of this sixty day free service period, the set owner assumes all responsibility and must pay for each service call and the cost of replacements such as burned out tubes, transformers, etc.

Other dealers allow a thirty day free service period including installation and replacement of defective parts. After thirty days the dealer agrees to answer all service calls without charge but will charge for replacement of defective parts. After one year, the set owner becomes responsible and thereafter must pay for all service calls.

At present there are no systemized methods of handling this service work, particularly calls that occur after the expiration of the dealer's free service period. The charge for each service call and the rates per hour are likewise not standardized as yet. This unregulated service business has increased the grievances of the radio listening public. Many service charges have been excessive and often the ability of the service man is too frequently questionable.

The Radio Manufacturers Association is at present working out a unified service plan. The first step in this plan is to grade the service men according to their experience, knowledge and ability. Next, a determination of what constitutes a reasonable period for free service by the dealer, also a reasonable charge for a service call, and the normal rate per hour. If this type of work with a regular, well established code covering all radio repair work were agreed upon, the listening public would be free from a present day evil that has existed since the beginning of broadcasting.

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